

LYNDON H. LAROUCHE, JR.

IMPERIALISM:

IMPERIALISM: THE FINAL STAGE OF BOLSHEVISM

LAROUCHE

Franklin House

THE FINAL STAGE OF BOLSHEVISM

Who Are the Imperialists?

Looking back across two generations, Lyndon H. LaRouche, Jr., today's most controversial political figure, asks how U.S. foreign policy went wrong after World War II.

In 1941, Franklin Roosevelt threw down the gauntlet to Winston Churchill: "eighteenth-century colonial methods" would be abolished after the war, and "American methods" would develop the world economy.

But instead, the U.S. Eastern Establishment established the United Nations as an instrument of "creeping one-world government" and struck an alliance with the imperialists of the barbaric, racist Russian Empire.

Now, Democratic presidential candidate LaRouche is engaged in the battle with Henry Kissinger that F.D.R. hoped to wage against the British Empire. Will the United States lead a community of principle among allied sovereign nations devoted to fostering each other's economic and scientific progress—or will the oligarchs condemn the world to war and pestilence?

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**Imperialism:
The Final Stage
of
Bolshevism**

**The U.S. Foreign Policy
of
Lyndon H. LaRouche, Jr.**

Imperialism: The Final Stage of Bolshevism

by Lyndon H. LaRouche, Jr.

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About the Author

Until recently, an increasing number of citizens of the United States have learned that a certain internationally influential public figure of our nation was a highly controversial personality. Periodically, the major news media exercised themselves with a spate of cursing out the noted Democrat with venomous condemnation, but those news media omitted to inform their readers or viewers what the issues of the controversy were. According to leading officials of liberal news media on both sides of the Atlantic, since January 1974 there has been an agreement in effect never to give any coverage to Lyndon H. LaRouche, Jr., or his activities, except by printed libels issued chiefly from circles associated with the *New York Times*. Since the *Times* issued its first front-page libel during January 1974, that agreement has been chiefly maintained among the liberal news media of the United States and Europe until the NBC-TV "Nightly News" broadcast of January 30 this year. In this connection, the controversy surrounding LaRouche has been massive, and escalating, but the causes for this controversy were never disclosed by the liberal circles issuing the libels.

One could not describe the five-minute editorial segment inserted into the January 30 "Nightly News" as anything but libelous in character and intent, as is the NBC-TV feature on the moribund "First Camera"

series scheduled to continue the NBC attack. Nonetheless, numerous of LaRouche's devout enemies in the liberal news media, in Europe as well the United States, are infuriated by NBC-TV's attack on him. They argue that NBC has broken the long-standing agreement to "black out" the Democratic presidential candidate, by creating the kind of controversy in which the truth about LaRouche will tend to be forced to the surface by TV viewers' growing interest in LaRouche.

What terrifies the circles behind the NBC-TV attack on him is the fear that LaRouche might become a serious challenge to designated "front-runner" Walter Mondale. These forces include Democratic national chairman Charles Manatt, who is frantically orchestrating desperate "stop LaRouche" tactics around the nation, as well as collaborating closely with NBC-TV's preparation of the broadcast libels. So is Henry A. Kissinger, a LaRouche-hater since at least 1975, and former consultant to NBC as well as a political crony of NBC President Thornton Bradshaw. So are such prominent figures of the "liberal" Establishment as William and McGeorge Bundy, both of whom have expressed their fear of LaRouche's growing influence during the recent as well as more distant past.

That these forces and personalities variously hate and fear the Democratic presidential candidate is clear enough. The question remains: Exactly why? What is the controversy about? In large degree, the enclosed foreign-policy paper by the candidate implicitly explains the true reason for the controversy.

Apart from those specific issues, the thing which frightens the Bundys, according to the Bundys' own fairly recent statements on this subject, is not only the fear that the Democratic presidential candidate might win the 1984 nomination of his party. That, at the moment, is the lesser of their fears; they believe

that they control the Democratic Party well enough from the top to prevent such a nomination. They fear, the Bundys say as others have said, that the impact of LaRouche's campaign will cause him to become a leading policy-shaper for whatever administration—Republican or Democratic—might be elected over the course of the 1980s. It is this side of the presidential candidate that is presented rather efficiently, at least by example, in the following pages.

Mel Klenetsky
National Campaign Director
The LaRouche Campaign
February 19, 1984

Author's Foreword

The choice of title, "Imperialism: The Final Stage of Bolshevism," is deliberately, and I believe usefully provocative. Many otherwise good people, even in leading circles, among nations of the "developing sector," have come to accept as more or less axiomatic Lenin's thesis of 1916, *Imperialism: The Highest Stage of Capitalism*. To such among our misguided friends in "developing nations," every atrocity or simple abuse which the United States has bestowed upon its neighbors in Ibero-America or elsewhere is considered "proof" of Lenin's 1916 thesis. If "imperialism" is argued to be a peculiarity of the "final stage of industrial-capitalist development," how does one reckon with the fact that Lenin's Soviet Union is today a "captive-house of nations" more grasping, and morally more barbaric than the old Russian Empire which Lenin proposed to dismantle and reform?

Naturally, I do not believe that Bolshevism as V. I. Lenin defined it is the cause of what the Russian Empire has become today. If one attempts to define Lenin in terms of categories other than those he adopted for himself, Lenin appears to the political analyst a most complex personality; yet, within the bounds of that cautionary observation, Lenin was a "Westernizer" in the footsteps of not only Peter I, Alexander II, and Sergei Count Witte, but most em-

phatically his adopted intellectual model, the Nikolai Chernyshevskii of *Chto Delat?*¹ The Russian Empire of today is not something sprung from the germ of Lenin's "Westernizing" variety of Bolshevism—as distinct from the Bolshevism of Nikolai Bukharin, for example. The Russian Empire of today is the old Russian Empire's moral and cultural barbarism equipped with the impedimenta of a thermonuclear superpower.

Lenin's Bolshevism contributed to the resurgence of the bestial Russian Empire of the "Russian Friedrich Nietzsche," Fyodor Dostoevsky, by failing to "Westernize" Russia. The old heathen cult of *Matushka Rus*, a bestiality deeply embedded in the *muzhik* soul, triumphed over Lenin's "Westernizing." In part, Lenin himself was to blame for this. Although he rightly hated "Oblomovism," and committed himself to freeing Russia of this cultural disease, Lenin's affinity for the outlook of Chernyshevskii was deeply contaminated by the variety of atheistic French materialism associated with such Jesuits as Descartes and the French eighteenth-century Encyclopædists and Physiocrats, the version of "Westernizing" currents among Russia's intelligentsia which had opposed the influence of Gottfried Leibniz, and, later, Friedrich Schiller, since the period of Katharine II under the Orlovs and Prince Potemkin.²

So, whereas Lenin and others attributed "modern imperialism" to the successful unfolding of attributed principles of industrial-capitalist development, today's

1. Lenin adopted Chernyshevskii's title for the booklet *What Is To Be Done?* (*Chto Delat?*), in which he counterposed himself to such Russian social democrats as G. Plekhanov and L. D. Trotsky.

2. This subject is treated more adequately in the author's paper "Can Russia Be Saved From Oblomov?", January 1984.

Russian imperialism is a product not of the success, but the embedded failures of *Leninism*. Lenin was on the right track, to the degree he adopted German science, technology, and culture, and, later, American industrial methods, as the models for "Westernizing" Russia. Such technological and cultural imports were the policy of all the "Westernizers" of Russia from Peter I onward; indeed, such changes in the economic-cultural environment were and are indispensable. Unfortunately, Lenin's French-materialist's conception of hedonistic man, his mechanistic disregard for the nature and needs of the soul, left the best-intentioned among the Bolsheviks helpless, blinded in their attempt to rid the Russian peasant of the barbaric heathen cult of *Matushka Rus*.

"Soviet imperialism" today is essentially the old Russian ("pre-capitalist") imperialism, as we have noted just above, in the trappings of a modern thermonuclear superpower. More important, the characteristic features of the old Russian Empire, and the present Soviet Russian Empire, are scarcely modern. They are identical with those of the Ottoman, Austro-Hungarian, and British empires within modern times, and all of these with the older Byzantine, Roman, Persian (Achaemenid), Babylonian, and Assyrian empires. Modern imperialism, British and Soviet Russian included, are not outgrowths of the age of industrial-capitalist development; they are modern carryovers from the bowels of ancient barbarism.

The simplest contrast to the philosophical world-outlook of "imperialism" is provided by examining the integrationist characteristics of the modern cultures of Germany, Italy, France, the United States, and Ibero-America. Each of these cultures is an integrated immigrants' culture. Although each is dominated, and distinguished by a common use of a distinct literate language, the populations of each are a blending of

many "ethnic" stocks, and represent cultures which readily assimilate new waves of immigrants into the mainstream of a common culture. Although in each of even these nations, there is a powerful stratum, centered around a financial oligarchy, which tends to be variously racist and imperialist in its characteristic impulse, the culture otherwise is anti-racist, anti-imperialistic. If we of the United States, for example, expand our territory, this expanded territory becomes "American," and its inhabitants tend to be immediately subject to equal protection of the laws, to become fully assimilated into the mainstream of the national and political order as a whole; we reject almost instinctively the notion of a nation as a collection of nationalities and races, each of which is encouraged to preserve such distinctions, to live under a special sub-code of law and customs, in an order in which one of such nationalities or races is politically dominant.

In Germany, for example, the population is to a very large degree of Slavic origins: not only the old Wend stock, and so forth, but Polish immigrants into the Ruhr, and a large Slavic assimilation and inter-marriage from the Baltic regions and other eastern parts of the former Prussian domain. Under the Acts of Toleration adopted by the Great Elector of Prussia during the late seventeenth century, the Prussian aristocracy became largely Huguenot, and Prussia's encouragement of Jewish immigrations fostered the association of the German Jew in Prussian-dominated regions of Germany as a paragon of modern German culture, to the extent that the German fascists considered it impossible to destroy German classical culture without ridding Germany of the German Jew.

Italy was a blending of nationalities since long ago. The case of France lies between that of Italy and Germany. Argentina is a European nation, predominantly

of Spanish, Italian, and German extractions. Other Ibero-American nations are blends of European, African, and Indian stocks.

This happy tendency among cultures of Western European origins (excluding Austro-Hungary and the Balkan regions long contested between Istanbul and Vienna) is a derivative of Christianity. The New Testament law, that Christ died for the sake of all mankind, as conveyed into practice by St. Paul's mission to the Gentiles, values each and every person throughout our planet for that divine spark which distinguishes man absolutely above all beasts. In Byzantium, Christianity existed only as insurgent opposition to the pagan syncretism of the Emperor Constantine and his successors. A pseudo-Christianity, in the form of varieties of Gnosticism and Sufism, prevailed in the imperial Byzantine church's hierarchies, as exemplified by the monastery of St. Catherine's of the Sinai, and later, to the present day, the semi-autonomous cult-manufacturing center at Holy Mountain in the Mount Athos region of Greece. Byzantine culture, including Russian culture, has been of the anti-Christian, pagan matrix of the ancient Mesopotamian cults and empires: Ishtar, Astarte, Cybele, Isis, and so forth, for which the Russian pagan earth-mother goddess, Matushka Ruś, is specific to Russian culture.

The German historian³ and dramatist, Friedrich Schiller, proposed that the study of the recent 2,500 years of Mediterranean and European history be conducted by the measuring-rod of the contrast between the *republican* heritage of Solon of Athens and the

3. Schiller was Professor of Universal History at the University of Jena, and the intellectual leader of the so-called Weimar Classical circle, the intellectual leader of what became the reform movement of Freiherr vom Stein, the Humboldts, and Scharnhorst.

oligarchical model of Lycurgus's slave system of sodomy-ridden Sparta. Most members of Dr. Benjamin Franklin's transatlantic republican conspiracy of 1766-1789 would have agreed with Schiller's argument. This agreement would not be accidental; beginning with his drama *Kabale und Liebe*, Schiller became the intellectual leader of the American republican cause in Germany, a leading figure of a circle which included the composers Wolfgang Mozart and Ludwig van Beethoven, as well as the republicans of the Weimar Classic circle generally. If we look beneath the behavior of nations as nations, and examine the conflicting currents within nations, whose struggles for relative dominance determine the policies of practice adopted by nations, Schiller's proposed measuring rod is in fact the key to the study of history. This approach provides the key to mastering the phenomena of imperialism in general, and the problems of Soviet Russian imperialism in particular.

The writings of Philo of Alexandria (for Judaism), and such authorities as the New Testament Gospels, the Epistles of St. Paul, and St. Augustine (for Apostolic Christianity), define rigorously the philosophical connections between classical-Greek republicanism and Judeo-Christian culture. Although our 1787 draft of the U.S. federal Constitution included significant elements of compromise with the Southern planters' interests, for example, as Dr. Benjamin Franklin discussed this matter broadly afterwards, in the main the conceptions of constitutional law embedded in the Constitution are informed by a conception of natural law, a conception of natural law traced simultaneously to classical Greek republicanism and the Judeo-Christian heritage. Embedded in our conception of natural law, as also in the conceptions among Western European and Ibero-American republicans, is a different conception of Creation, of the human individual, and

of man's place in Creation, than is found in Byzantine culture generally, or Russian culture in particular.

However, the division between the two conceptions of God, man, and lawful ordering of Creation is not limited to an East-West division. Although Western European culture is predominantly in the mold of St. Augustine's Christianity, powerful factions in Western Europe and the Americas are much closer to the Byzantine form of the heritage of Sparta than to the Augustinian heritage. The old aristocratic families of the city of Rome itself, the powerful financial-aristocratic families of Venice and Genoa, the dominant financial families of Switzerland, like-minded financier-family interests in the Netherlands and Britain, among our liberal Eastern Establishment, and so forth, are typical of the influence and power of the Spartan oligarchical heritage acting upon the policies of practice of our U.S. government, other governments of the West, and, most emphatically, the international concentrations of financial power of Swiss-allied major banking and insurance interests, and international monetary institutions effectively controlled by those private, oligarchical financier interests. As the case of the British Empire itself illustrates the point, wherever this oligarchical interest gains control over financial, monetary, and governmental power, the tendency is to establish some form of imperialism, or, at least, to impart an imperialistic thrust to foreign policy of practice, as President Theodore Roosevelt's regime and Woodrow Wilson's after him, exemplify this thrust.

This problem was more or less well understood among the leading founders of the United States. The two Careys, Friedrich List, and other leading political economists of the first half of the nineteenth century, emphasized repeatedly that the British system of political economy was not a capitalist form of economy

like our own, but rather a mixed economy, in which the industrial-capitalist impulse was subordinated to what Henry C. Carey described as a "feudalist" interest and impulse, contributed by great aristocratic landowning families and also the rentier-financier interests of the City of London. It was for reason of this profound difference in morality between the American and British systems of political economy that the 1823 Monroe Doctrine was drafted and adopted. John Quincy Adams, then U.S. Secretary of State, insisted that the United States must reject British minister Canning's proposal of a treaty covering Ibero-America. Adams stipulated that the United States shared a republican "community of principle" with the emerging republics of Ibero-America, but that we had no agreement in principle with British policy, British political economy, and British law. Therefore, Adams argued, the United States must not accept a treaty which would degrade the United States in Ibero-America to the status of a "cock-boat in the wake of a British man-of-war." Although the United States might not presently (then) have the means to boot the British and other European powers out of the Western Hemisphere, we must reserve to ourselves the right to do so as soon as we developed sufficient power. Hence, the 1823 Monroe Doctrine, as drafted by Adams.

To understand, and refute the "Marxist" doctrine of "imperialism," currently popular among "developing nations," and among others as well, it is essential to understand Karl Marx himself a bit more accurately than the sundry popularized mythologies of self-styled Marxists or anti-Marxists permit.⁴ Although Marx foresaw the overthrow of capitalist society ordered ac-

4. This point has been treated at some length in previously published locations, but it is necessary to restate the same point summarily here.

cording to the British model, he was otherwise a fanatical defender of the Jesuits' (e.g., French Physiocrats), Adam Smith's, and the British East India Company's doctrines of political economy, especially against the doctrines of Gottfried Leibniz (implicitly) and the American System of political economy.⁵ Although elements of Marx's own *Capital* were plagiarized from Henry C. Carey's and Friedrich List's writings, including elements either Marx or Frederick Engels have claimed to have been Marx's "original discoveries," Marx denounced both, and pronounced their work relatively "unscientific" by comparison with the work of Adam Smith and David Ricardo.⁶ Marx exposed his own motives for this bit of immorality on his part in correspondence on the subject of Henry C. Carey's 1851 *The Harmony of Interest* to Frederick Engels and others; in the face of the American System of political economy, Marx's doctrine of class struggle collapses before the evidence in hand. Otherwise, Marx defended the central among the feudalist distinctions of the British system, including his defense of a slightly modified version of Ricardo's doctrine of ground-rent.

Contrary to Marx's arguments, there were two conflicting doctrines of political economy during the eighteenth and early nineteenth centuries: the one, the republican doctrines of industrial-capitalist development, typified by the American System, and the opposing, oligarchical doctrines promoted chiefly by the British East India Company's Haileybury training cen-

5. Although the monetary and economic policies of the United States were originally adapted from the founding of economic science by Gottfried Leibniz and the work of Benjamin Franklin, the usual list of American System economists includes Alexander Hamilton, the two Careys, Friedrich List, and E. Peshine Smith.

6. This aspect of the matter is documented in other published locations.

ter, with which Jeremy Bentham, Thomas Malthus, David Ricardo, James Mill, and John Stuart Mill were associated. It is the former, typified by the republican American System, which opposed colonialism and imperialism, and the latter, the oligarchical policies of Venice, Genoa, Switzerland, and the British, Dutch, and Scandinavian East India Company, which fostered the form of colonialism associated with nineteenth-century imperialism.

The British, in particular, did not stumble into imperialism during the reign of Queen Victoria, as popularized academic and other reports have it. During the eighteenth century, the circles associated with the British East India Company—including the case of Gibbon—were studying the Roman Empire as a model of reference for “British manifest destiny.” In every notable case of the modern practice of imperialism, the authorship of the practice was premised on studies of the Persian and Roman empires, and the attempt was pursued by oligarchical rentier-financier family circles whose philosophical world-outlook was approximately as ancient as the Biblical “Whore of Bablylon” (Ishtar-Astarte-Shakti-Isis-Cybele-Matushka Rus).

The indicated moral aberrations of Marx and others are consistent with the fact that both the French Jacobins of the eighteenth century and the Young Europe neo-Jacobinism of the nineteenth, into which young Karl Marx was swept up, were created by the exact same oligarchical rentier-financier families of Venice, Genoa, Switzerland, and so forth, who launched nineteenth-century imperialism. These families regarded the republican form of society as an adversary to be destroyed by any means available, republican forms of industrial-capitalist society most emphatically. The Jacobins and Giuseppe Mazzini’s Young Europe (and its Young America branch) were created by these oligarchical families as social batter-

ing-rams deployed against republican industrial-capitalist interests. In Marx’s case, not only was he a member of Mazzini’s radical movement from the early 1840s, but his international celebrity occurred through Mazzini’s calling the London meeting at which Mazzini himself founded the International Working Men’s Association, and invited Marx to participate in the founding meeting.

Marx was relatively distinct among Mazzinians in that he and Engels adhered to the anti-Malthusian British faction of Charles Babbage et al., and went slightly beyond Babbage et al., to promote industrial technological progress not only as a policy of merit, but a policy indispensable for sustaining human existence and cultural advancement. It is Marx’s emphasis upon technological progress which drew significant numbers of working men and women and others to the Marxist movements through as late as the 1950s. Otherwise, Marx shared in common with the Mazzinian radicals generally a fanatical hatred of industrial-capitalist political interest and a determination to destroy industrial-capitalist political forces at the earliest possible opportunity.

Among the various self-styled Marxists who studied the phenomena of “imperialism” from approximately the 1890s onward, the manifest evils of colonialism were traced to industrial capitalism’s political-economic impulses simply because the symptoms examined were considered evils. All evil must be attributed to the political impulses of industrial capitalism, was the watchword of the Marxists and other at the time. From that, it followed, that once the United States had visibly greatly surpassed Europe as an economic and military power, it must be U.S. industrial-capitalist development which must be viewed as the chief cause of the great evils of the world—not perhaps overlooking the common cold. To the Marx-

ists, if your sister acquires venereal disease, therefore capitalism must be overthrown all the more urgently.

True, the United States' government, and U.S. offshoots of the British East India Company based in Boston, New York, New Orleans, and so forth, have imposed imperialist forms of domination and looting upon Ibero-America in particular. Anton Chaitkin has documented the roots and nature of the faction responsible for these abominations of U.S. public and private practice, including the case of President Theodore Roosevelt.⁷ To the "Marxists," this is evidence in support of Lenin's 1916 doctrine of "imperialism: the final stage of capitalism." Yet, curiously, although not inconsistently, Soviet Russian imperialism today is allied with these imperialist elements of the Swiss, British, and U.S. Establishments through such channels as the Pugwash Conference series (to which Henry A. Kissinger was integral), David Rockefeller's Dartmouth Conference, the Aspen Institute of Bertrand Russell's accomplice Robert M. Hutchins, and kindred channels. The Soviets' political allies in the West are the forces behind the rapacious "conditionalities" doctrines of the International Monetary Fund (IMF), World Bank, and Swiss bankers.

Thus the provocative choice of title for this policy paper.

Leesbrook, Virginia
February 1984

7. Anton Chaitkin, *Treason In America*, New York, New Benjamin Franklin House, 1984. The chapters of this book were first published in serialized form in the U.S. semi-weekly newspaper, *New Solidarity*, beginning January 1983.

1. Franklin Roosevelt's Post-War Policy

Among the immediate successors to the President Franklin Roosevelt who died on April 12, 1945, the most painful book published was one which appeared in a single, 1946 edition. This was the book *As He Saw It*, written by the deceased President's son and wartime personal aide, Elliott Roosevelt. Most painful of all was Elliott Roosevelt's eyewitness account of the "Atlantic Charter" and Casablanca meetings between the President and Prime Minister Winston Churchill. As Henry Kissinger reported to a London, Chatham House audience on May 10, 1982,¹ after Roosevelt's death, the U.S. State Department had scrapped Roosevelt's post-war foreign policy, in favor of Winston Churchill's imperialist policies.

In his eyewitness account of the August 1941 Atlantic Charter meeting, Elliott Roosevelt describes

1. The transcript of Kissinger's address was published immediately after its delivery by David Abshire's Georgetown University Center for Strategic and International Studies. In it, Kissinger asserts that every post-war U.S. Secretary of State, himself most emphatically included, had been a British agent of influence.

Churchill's neck as "reddened" when the discussion turned to Britain's colonial empire:

"You see," said Father slowly, "it is along in here somewhere that there is likely to be some disagreement between you, Winston, and me.

"I am firmly of the belief that if we are to arrive at a stable peace it must involve the development of backward countries. . . . How can this be done? It can't be done, obviously, by eighteenth-century methods. . . . I can't believe that we can fight a war against fascist slavery and at the same time not work to free people all over the world from backward colonial policy."

Elliott Roosevelt reports Churchill as virtually "apoplectic." He reports Churchill's similar reaction to the President's policy outlines at their Casablanca Conference meeting, where Roosevelt illustrated the use of "American methods" to develop the "developing sector" (as current jargon describes the areas) by pointing to the prospects for transforming the Sahel into the "breadbasket of Africa."

As Kissinger gloated to his Chatham House audience in 1982, Roosevelt's policy was scrapped after his death, and Churchill's post-war policy prevailed at our State Department instead. Much is written of "neo-colonialism" to describe the general pattern of post-war circumstances of developing nations, words often spoken with a menacing oratorical eye aimed at "Uncle Sam." To say that newly liberated nations found nominal freedom the old colonialism in fresh disguise is not an unfair description of the effects of policies imposed by the concert of the IMF, World Bank, GATT, and leading private financial centers. It may be emotionally satisfying to victims of the arrangement to describe it as "neo-colonialism," but the term lacks precision. If we are to change a bad policy of practice—

the policy which Kissinger professes he admires—we must be precise about exactly what it is we propose to change. True, it was Churchill's policy, not Roosevelt's, which prevailed in the post-war State Department so far; but what exactly was Churchill's post-war policy?

To identify Churchill's post-war policies precisely, we must shift our attention from the narrower focus of relations between the industrialized and "developing" nations, to consider Anglo-American foreign policy as an entirety, an entirety which has been constantly pivoted on the Anglo-American Establishment's policy toward, and relations with the Soviet government; Anglo-American foreign policy toward "developing nations" has been subordinated to Anglo-American "liberal" Establishments' policies toward the Soviet Union. Only from this vantage-point does Churchill's post-war policy, as Kissinger defines it, become clear.

The reality is quite different than popularized legends generally cause people, even in high places of governments, to believe.

From the close of World War II until March 23, 1983, Anglo-American post-war policy toward the Soviet Union passed through two successive phases. During the first of these two phases, into a period slightly beyond the death of Josef Stalin, the policy was that jointly proposed by both Churchill and Bertrand Russell: to prepare for a "preventive nuclear war" against the Soviet Union. Shortly after the death of Stalin, Russell conveyed back-channel signals to the new leaders in Moscow. By 1955, Moscow publicly signaled acceptance of Russell's offer, by way of attendance of four Soviet officials at the London conference of Russell's World Association of Parliamentarians for World Government (WAPWG). This acceptance prompted much stirring among the New

York and London "liberal" Establishments, leading into the 1957-1958 negotiations among New York, London, and Moscow through the Pugwash Conference series. During the administration of President John F. Kennedy, agreements reached between Moscow and Russell's circles began to be made official U.S.A. and NATO policy, in the form of the inter-linked doctrines of *Nuclear Deterrence*, *Flexible Response*, and *Arms Control*. With that, the "Age" of Henry A. Kissinger and Robert S. McNamara had arrived. The second phase in post-war Anglo-American policy toward the Soviet Union was established.

From the beginning of the post-war period, Churchill's and Russell's policies were essentially identical. We draw upon book-length and other studies, some previously published,² to document the connections.

The proposal for "preventive nuclear war" later publicly endorsed by Churchill first appeared in an article by Russell in the October 1946 issue of *The Bulletin of the Atomic Scientists*. The theme of the item was a proposal to establish a world-government agency with a monopoly over possession and use of means of warfare, nuclear weapons included. The Anglo-American preparations of nuclear war against the Soviet Union were then proposed as a contingency plan, in the event Russia refused to forego development of nuclear arsenals in favor of establishment of world-government with such monopoly. Russell's WAPWG was one of the flagship "world-federalist" associations established to promote this cause.

Once Russell's thinking on this matter is understood, it becomes clear that Russell was not really

being as inconsistent as outward appearances might suggest, when he shifted from "preventive nuclear war" to back-channel agreements with Khrushchev's government during the middle 1950s. Granted, by the time the second phase of post-war Anglo-American Soviet policy was established, Churchill was out of policy-making. However, it is to be stressed that the British and American "liberal" Establishments accepted Russell's policies in both phases; in the context of the immediate point being treated, whether Churchill or some part of his war-time combination of British forces might have broken with some feature of Russell's policy, is merely moot. There have been such British disagreements, in point of fact, but in Britain, Establishment is Establishment.

Clearly, the problem of "credibility" here is not so much the popular rejection of a Winston Churchill's agreement with a putative "left-wing pacifist" such as Russell. Russell's image as an eccentric apostate of the British Establishment is, in the final analysis, a deception which Russell and his collaborators of the Establishment exerted significant effort to accomplish. The image of Russell as a dedicated, if eccentric humanitarian, who is presumed to have principled objections to mass killing, to be filled with righteous indignation at injustice to any group of people, and so forth, is legendary, but also mythical and directly contrary to the simple facts of the matter. It was Russell the "pacifist" who led the pack in demanding preparations for a "preventive nuclear war" against the Soviet Union. It was the same Russell, the fanatical racist Russell, who proposed, in the name of "international socialism,"³ that "the less prolific" (i.e., Anglo-

2. Notably, Carol White's 1980 *The New Dark Ages Conspiracy*, The New Benjamin Franklin House, New York, a comprehensive survey of this matter.

3. Bertrand Russell, *Prospects of Industrial Civilization*, London, 1923. p. 273.

Saxon) "races" must defend themselves against "the more prolific by means which are disgusting even if they are necessary."

Russell was the grandson of Lord Palmerston's collaborator, Lord John Russell, in their bloody invasion of Mexico during the 1860s, and their preparations for military assault on the United States, in defense of the slave-owning Confederacy; the presumption that Russell broke with that tradition is indefensible legend. Russell, the godson of the British East India Company's John Stuart Mill, entered the British intelligence services through the route of the Cambridge Apostles group, and became, together with Britain's World War I chief of foreign intelligence, H. G. Wells, and the cult-manufacturer Aleister Crowley, the leading Fabian operative of the British intelligence services during the present century. The closely associated trio of the post-World War I period, Russell, Crowley, and Wells, produced the generation of operatives which included the Huxley brothers, Aldous and Julian, and created the far-flung U.S. network of Russell's, centered around such figures as Chicago University's Robert M. Hutchins,⁴ Gregory Bateson, Margaret Mead, Karl Korsch, Rudolf Carnap, Kurt Lewin, the linguistics faction of Harris and Chomsky, the MK-Ultra project attributed to the CIA, and so forth and so on.

What Russell, Wells, et al. proposed, and what the post-war British and U.S. "liberal" Establishments adopted was the coordinate steering of civilization into both a "post-industrial age" and the liquidation of the institutions of the sovereign nation-state. His policy,

4. Hutchins was also a head of the Ford Foundation, setting it onto the track continued by McGeorge Bundy later, and also a founder of the Soviet-linked Aspen Institute, presently collaborating with Henry A. Kissinger in the effort to "de-couple" the alliance between the United States and Western Europe.

the policy adopted by the post-1945 British and U.S. "liberal" Establishments, was that of bringing into being as rapidly as possible a "neo-Malthusian" form of "world-federalist" empire under the rule of Anglo-Saxon-centered oligarchical rentier-financier families: "The Families" of Western Europe and the Americas. In other words, what Russell et al. proposed, and what the indicated "liberal" Establishments accepted, was a form of empire modeled upon such precedents as the Persian (Achaemenid) Empire, an imperial order not inconsistent with the oligarchical tradition of Lycurgus's Sparta.

Once Stalin was dead, and the heirs of the Bukharin faction were slipping back into the ascendancy in Soviet Russia, "preventive nuclear war" against Russia no longer appeared as necessary, or as attractive, a pathway to establishing "world government" as Russell had argued in the October 1946 *Bulletin of the Atomic Scientists*. Soviet Russia had begun to develop nuclear arsenals of its own, and had also developed a prototype H-bomb; moreover, Russell et al. had certain affinities to the emerging forces of the Soviet leadership. Russell proposed to these Soviet leaders that the world-government empire being constructed be divided between an Eastern and Western part, with a view to redrawing the political map of the world (a "new Yalta agreement") to the effect of awarding the Russian Empire a more generous part than had been allotted to it through war-time agreements. Once Khrushchev's government had signaled its enthusiastic interest in Russell's offer, at the 1955 London conference of the WAPWG, the leaderships of the London and New York City "liberal" Establishments were soon convinced. By about 1958, Henry Kissinger's patrons around the New York Council on Foreign Relations were sold on the "second phase" of Russell's world-government strategy in NATO-Soviet relations; under

President Kennedy, back-channel agreements with Moscow through Pugwash Conference channels began to be put rather rapidly into effect.

The fate of relations between "industrialized" and "developing" regions of the planet has always been subordinated to this two-phased, Russell-led policy of "neo-Malthusian world-government" empire.⁵ There were important distinctions in shadings of policy toward nations below European and United States borders, between the two phases, but the imperialistic thread in policy was otherwise consistent throughout, to the present day.

As long as NATO policy was directed to the prospect of a "preventive nuclear war" with the Soviet Empire, the region of the world termed "the developing nations" had strategic importance as part of the in-depth logistical capabilities of NATO. Thus, the NATO policies toward "developing nations" through the adoption of the U.N.O.'s "First Development Decade" doctrine were "generous," at least compared with the shift in policy erupting during the middle 1960s. In the first phase, the continued development of the agro-industrial logistical depth of the United States and Western Europe was also a military imperative, which had beneficial effects on "developing nations," at least by contrast with the accelerating drift of policies from the middle 1960s onward. To understand the accelerating shift within post-war imperialist policy toward the "subordinated" nations, one must examine the

5. India today is approaching the status of the world's fourth-ranking industrial power, and ranks at least fourth in numbers of qualified scientists and related professionals. At the beginning of this century, Argentina's per capita income ranked about sixth in the world as a whole. Hence, better terms than "industrialized" versus "developing," were "dominant" versus "subordinated" nations.

leading features of the *Nuclear Deterrence* doctrine which Russell et al. negotiated with Khrushchev's government back during the second half of the 1950s. The keynote address of Russell's close collaborator, Dr. Leo Szilard, at the second (Quebec) Pugwash Conference, during 1958, is the proper point of departure.

Beginning with Russell's October 1946 item in the *Bulletin of the Atomic Scientists*, the faction of the war-time atomic scientists easily identified by their adherence to the Oppenheimer cause in the Oppenheimer-Teller dispute was a crucial political resource for Russell and the Anglo-American "liberal" Establishments. During the late 1950s through the beginning of the 1960s, Szilard was the most important of Russell's U.S. accomplices from this circle. Szilard's 1958 keynote address, on which the Kubrick film *Dr. Strangelove* was modeled, contains all of the essential features of the second phase as a whole to the present date.

Szilard proposed that both superpower alliances develop rapidly arsenals of thermonuclear weapons adequate to obliterate one another; these arsenals would be assigned the function of making general warfare between the proposed two divisions of the world-government empire "unthinkable." This is the axiomatic principle of the doctrine variously termed *Nuclear Deterrence* or *Mutual and Assured Destruction*.

However, Szilard also proposed that local wars and even limited nuclear wars were inevitable and even desirable. He proposed that ground-rules be established to function as means for preventing such local wars, including limited nuclear wars, from escalating to full-fledged thermonuclear warfare between the two empire-divisions as wholes. These must be flexible rules, formulas for calculating the specific rules appropriate to each local-war circumstance. This is axiomatically the foundation of the doctrine of *Flexible*

Response. The Kennedy Administration's adoption of Flexible Response led immediately and directly to the Berlin Wall Crisis, the Cuban Missiles Crisis, and the U.S. war in Vietnam. All these and other developments were directly the outcome of the adoption of Szilard's proposed doctrine of Flexible Response. It is impossible to understand U.S. policy, both political and military, in the conduct of 1962-1975 Vietnam policy, unless one takes note of the fact that both Soviet thinking and the thinking of the Bundy-Kissinger-McNamara faction was governed by Szilard's doctrine, as pre-negotiated with Khrushchev et al. through Pugwash Conference "back channels."

Szilard was aware that the United States was already working to develop high-speed interceptor rockets capable of destroying thermonuclear missiles, as well as bomber aircraft, in flight. Such systems were in fact deployed by the late 1950s to a limited degree, and the design on which the Heritage Foundation's "High Frontier" is proposed today was developed by 1962. In Soviet Marshal V. D. Sokolovskii's *Soviet Military Strategy* of 1962, it is proposed to leap beyond such high-speed interceptor rockets, and to deploy advanced ballistic-missile-defense systems based upon new physical principles, including high-powered lasers. Szilard proposed that the development and deployment of such ABM and BMD systems be prohibited. This was the foundation of the Pugwash Conference's arms-control doctrine. The possibility of destroying a large part of the combined missile and bomber force of a thermonuclear assault would nullify the doctrine of Nuclear Deterrence, and thus represented a crucial threat to the entirety of the Russell scheme for creating a world-government empire of two balanced divisions. *It is these political considerations, not military considerations, which have underlain arms-control and Pugwash veteran Henry A.*

Kissinger's negotiation of the 1972 U.S.-Soviet ABM treaty.

Szilard also underscored the proposal to redraw the political map of the world, awarding Moscow's empire an increased portion of the planet as its imperial domain, or, if you prefer, "sphere of influence."

The military assumption embedded within Nuclear Deterrence, accepted by NATO, but never accepted by the Soviet military leadership, has been that very little moves as a military force after the completion of the initial "strategic" thermonuclear bombardments. Hence, there is no continuation of general war-fighting beyond that point. Therefore, there is no *strategic function* for any power's war-fighting capability apart from the means to deliver the thermonuclear "strategic" assault, the so-called "nuclear triad" of missiles, bombers, and submarine missile-launchers. Hence, the adoption of Nuclear Deterrence and Flexible Response coincided with a curious distinction between "strategic" and "conventional" military forces.

As the Soviet Sokolovskii doctrine required, *the past twenty years or so of Soviet development have been directed to equipping Soviet forces with the capability of surviving and winning a general, thermonuclear war against the United States.* The Soviet government has adopted Nuclear Deterrence, Flexible Response, and Arms Control simply as eminently serviceable ruses of strategic political deception: to appear to embrace the Szilard doctrine to the degree necessary to lull the NATO powers into permitting the relative increase of Soviet capabilities to the level that Moscow could anticipate surviving and winning a thermonuclear war against the United States. This means acquiring the means to win a thermonuclear war against the United States at a price (in military, civilian, and economic losses incurred) deemed acceptable to the Soviet command. This does not mean that the Soviet

command wishes such a war; rather, its capacity to win a war on such terms is a prerequisite for confronting the United States, and forcing the United States to make concessions paralleling those Prime Minister Neville Chamberlain conceded to Adolf Hitler at Munich during the autumn of 1938. The Soviet is preparing to risk such a war, in the hope that by taking the risk it might obtain the gains, piecemeal, without actually having to fight such a war.

Moscow has not quite achieved such superiority in arms at this point. However, it has achieved a margin of military superiority sufficient to insist that the NATO powers do nothing to lessen the widening gap between NATO weakness and Soviet strategic superiority. With the help of the Anglo-American "liberal" Eastern establishments, including Henry A. Kissinger's circles and those of his accomplice, Peter Lord Carrington, so far, Moscow is succeeding in this course of preparing for military world domination by the Soviet Russian Empire. Moscow's political "Fifth Column" inside the NATO governments, the "liberal" Establishments tied to the Pugwash Conference policy doctrines, is as indispensable to Moscow's ambitions as its military margin of superiority. The political "Fifth Column," typified by Kissinger and Carrington, serves to weaken the will of the NATO nations, thus nullifying the terrible penalty the NATO "strategic" forces could still inflict.

Hence, to that degree, Moscow is allied with the imperialist faction of the "dominant" capitalist powers, against the adversaries of the Kissingers, Carringtons, Harrimans, Rockefellers, Bundys, and so forth. *Moscow's policies toward the "developing nations" as a whole during the recent two decades must be understood in light of the importance of that alliance to Kissinger et al. as an essential part of its grand political-strategic deception.*

It were possible to construct a plausibly rational argument to explain Moscow's behavior on this point. The argument so constructed would run something like this:

"True, the Soviet command is cheating massively in every key agreement of arms-control and 'détente.' It has no choice, you see. Russell's 'liberal' Establishments never intended actually to keep a division of the world into two world-government empires indefinitely. The 'liberals' have always intended, and have even stated publicly often enough, that they foresaw the Soviet empire being dissolved through particularist religious and ethnic insurgencies from within. So, if a Soviet official were to reply privately and candidly to your charge that his side has been cheating in preparation to achieve unchallengeable military domination of the world, that Soviet official would shrug and reply: 'So, both sides are cheating; your side in its way, and we in ours.'"

The last time in known history a two-empire system of the sort proposed by Russell, Szilard, et al. was attempted occurred during the fourth century B.C. The Phoenician-Chaldean rentier-financier and priest-caste interests which controlled the Persian Empire from the inside—as they had the Assyrian and Babylonian empires before it, negotiated with King Philip of Macedon a plan to divide the Persian Empire into two parts, with Philip and his heirs to be awarded a "western division" west of the Halys and Euphrates rivers. The result was the conquest of the Persian Empire by Philip's political adversary and son, Alexander. Such schemes cannot work, by their nature.

The argument of the most sophisticated strata of proponents of such a two-empire scheme today, is that history shows that Alexander's conquest of the Persian Empire was the handiwork of the allied forces of the

Academy at Athens and the Cyrenaic temple of Ammon. Their argument, in fact, is that it was the republican forces of the fourth century which, by seizing power through Alexander's accession to the throne, wrought the destruction of the grand two-empire scheme. Their argument becomes, therefore: if the oligarchical forces (e.g., the "liberal" Establishments associated with Kissinger and Carrington) keep control over the governments of the West, the example of Alexander will not be repeated.⁶ Hence, the complex operations targeting the administration of President Ronald Reagan for takeover by the "liberal" Establishment of Kissinger et al., and the simultaneous operation, also using Kissinger's circles as advisers to presidential aspirant Walter Mondale, of seeking to throw Reagan out of office and to replace him with a Mondale fully acceptable to Moscow.

The immediately foregoing points are to be viewed as identifying the essence of the immediate global strategic crisis. That in focus, we resume description of the effects of the Pugwash doctrine upon economic and monetary policies of the "dominant" nations.

If it could be assumed that the Soviet military policy is stupid, that surviving and winning a general thermonuclear war is "unthinkable," then what are called "conventional military capabilities" among Pugwashees today have no functions except those of "strategic trip-wires" and instruments for conducting local wars in the "developing sector." This is precisely what

6. This is the principal reason the leading circles of both the "liberal" Establishment and Moscow, hate and fear LaRouche so intensely. Their memories of Plato's Academy and Alexander the Great are stirred by LaRouche's knowledgeable approach to a republican strategy. There is no other reason for the hatred and calumnies bestowed upon this writer by the uppermost strata of the "liberal" and Soviet Establishments.

has dominated the practice of the U.S.A. and NATO since Robert S. McNamara's term as Secretary of Defense. U.S. policy in the Vietnam War, and Kissinger's policy in negotiating with the People's Republic of China and at the Paris negotiations with North Vietnam's government, are exemplary of this aspect of the Pugwash agreements with Moscow.

This means, in turn, that the kind of in-depth logistical strength of a technologically progressive agro-industrial civilian economic base is assumed to have ceased to be a vital feature of military-strategic policy. Inside the United States itself, this connection was signaled by the 1964 circulation of the *Triple Revolution* theses of Robert M. Hutchins's (Ford Foundation-funded) Fund for the Republic, the beginning of a mass-organizing effort in support of a "post-industrial society." This *Triple Revolution* thesis was combined with the mid-1960s Rapoport Report of the London Tavistock Institute, demanding a scrapping of the research-and-development effort of NASA; the result was Lyndon Johnson's "Great Society" package, the first introduction of "post-industrial society" policies to the federal government itself.⁷

The results show most clearly in terms of the erosion of U.S. basic economic infrastructure.

The tightest statistical correlation in modern economics is the close correlation between expanded investments in basic economic infrastructure (water management, transportation, energy, basic urban industrial infrastructure) and increases in per capita productivity of employed operatives. With a lag-factor of about 12 months, productivity rises in exact proportion to preceding increases in development of basic eco-

7. The first pilot programs for imposing population reductions upon "developing nations" were conduited into the National Security Council and State Department at the same time.

nomic infrastructure. There is nothing mystical in this correlation; improvements in basic economic infrastructure are the prerequisites for agro-industrial improvements which directly account for increases in operatives' productivities. During the post-war period into the middle 1960s, such investments rose, and productivity rose with them. The absolute expenditure on basic economic infrastructure increased slightly even after 1966, up to 1969. Since 1969, spending on basic economic infrastructure has fallen increasingly below replacement cost; today, to restore U.S. basic economic infrastructure to 1969 levels, approximately a \$3 trillions expenditure on this item would be required. Basic economic infrastructure, basic industry, and agriculture, are collapsing more or less in tandem throughout the U.S. economy. Meanwhile, employment of operatives has fallen from 62% of the labor force at the beginning of the post-war period, to a shrinking 21% in 1983.

A similar effect is shown among most "developing nations." By "pre-industrial society" we mean a nation whose population is 80% to 90% rural; by "industrial society" we mean a nation which is 75% urban, and of which more than 40% of the labor force is employed as operatives in urban physical-goods-producing industries or construction and maintenance of basic economic infrastructure. In all but a few exceptional instances, the recent decades' pattern among "developing nations" has been to shift from a "pre-industrial" state to a "post-industrial" state, without passing through an intervening, "industrial" phase.

The simplest way to begin to understand economics is to look at entire national economies as if they were consolidated agro-industrial enterprises. In this view of the matter, it is easy to recognize that the non-operatives component of the labor force represents for the economy as a whole what "overhead expense" rep-

resents in a goods-producing agro-industrial complex. The characteristic of a "post-industrial economy" is the growth of "overhead expense" to more than 60% of the urban labor force, with the misery and built-in upward spiral of inflation this implies.

There are two factors to be considered in understanding how this interdependent drift into "post-industrial" misery was introduced into both the NATO and "developing" nations' economies. First, the adoption of Nuclear Deterrence meant that the development of the civilian agro-industrial economies of both "dominant" and "dominated" nations was no longer a strategic imperative for NATO governments. Second, the control of financial flows, and of dominant private banking groups as well as international monetary institutions (IMF, World Bank, GATT) is in the hands of both the Anglo-American "liberal" Establishments' dominant oligarchical (rentier-financier) families and the continental complex of oligarchical rentier-financier families centered upon Venice, Genoa, and Switzerland. By controlling exchange rates through financial and monetary manipulations, by controlling credit policies in world and domestic markets, and by controlling taxation policies, the flows of investment capital are steered either to accomplish the build-up of agro-industrial high-technology investments, or to loot agro-industrial capital to create a "post-industrial" transformation.

So, international monetary (and financial) and military-strategic policy are controlled and steered by the same "liberal" Establishment forces. So, the policy adopted in the one facet (e.g., the strategic) determines the policies applied in the other (e.g., the monetary-economic). So, Moscow, by entering into the Pugwash Nuclear Deterrence back-channel agreements with the "liberal" Establishments of the NATO countries, became a principal and efficient accomplice

of imperialist practices against the “developing nations” generally.

That is the kernel of what Henry Kissinger signified by his support for Churchill’s policy, against Roosevelt’s, in his May 10, 1982 address to London’s Chatham House. Any nation, the United States, a nation of Europe, or a “developing” nation, which tolerates a Kissinger and what he represents, is thus complicit in that destruction which Kissinger’s adopted policies imply. Any nation which wishes to return to prosperity and security must fail in the attempt unless it resists by all possible means, and without vacillation, the strategic and monetary policies of the “liberal” Establishments of the U.S.A., Britain, and continental Europe, Establishments whose notable representatives prominently include Kissinger and Lord Carrington.

There is, however, more to be considered.

2. **Russell and Harriman: Racism and Genocide**

In his 1923 *Prospects of Industrial Civilization*, in the passage from which we cited earlier, Russell identified his post-war “world government” doctrine by the name of “international socialism.” The relevant passage reads as follows:

Socialism, especially international socialism, is only possible as a stable system if the population is stationary or nearly so. A slow increase might be coped with by improvements in agricultural methods, but a rapid increase must in the end reduce the whole population to penury . . . the white population of the world will soon cease to increase. The Asiatic races will be longer, and the negroes still longer, before their birth-rate falls sufficiently *to make their numbers stable without help of war and pestilence*. . . . Until that happens, the benefits aimed at by socialism can only be partially realised, and *the less prolific races will have to defend themselves against the more prolific by methods which are disgusting even if they are necessary* [emphasis added].¹

1. P. 273. The references to Russell are as cited by Carol White, *The New Dark Ages Conspiracy*.

In 1951, in his *The Impact of Science Upon Society*, Russell affirms beyond doubt that his morals had not improved during the intervening decades:

But bad times, you may say, are exceptional, and can be dealt with by exceptional methods. This has been more or less true during the honeymoon period of industrialism, but it will not remain true unless the increase of population can be enormously diminished. At present the population of the world is increasing at about 58,000 per diem. War, so far, has had no very great effect on this increase, which continued throughout each of the two world wars. . . . War . . . has hitherto been disappointing in this respect . . . but perhaps bacteriological war may prove more effective. If a Black Death could spread throughout the world once in every generation, the survivors could procreate freely without making the world too full. . . . The state of affairs might be somewhat unpleasant, but what of it? Really high-minded people are indifferent to happiness, especially other people's [emphasis added].²

In the same location, Russell also writes of his vision of a "post-industrial" utopia:

[T]he present urban and industrial centres will have become derelict, and their inhabitants, if still alive, will have reverted to the peasant hardships of their medieval ancestors.

Russell's competitor and collaborator in the promotion of "world-government" utopias, H. G. Wells, presented a point-by-point program in his 1928 *The Open Conspiracy*, to which Russell responded with a

2. Pp. 102-104.

congratulatory: "I do not know of anything with which I agree more entirely." Wells had written:

1. The complete assertion, practical as well as theoretical, of the provisional nature of existing governments and of our acquiescence in them;
2. The resolve to minimise by all available means the conflicts of these governments, their militant use of individuals and property and their interferences with the establishment of a world economic system;
3. The determination to replace private or local national ownership of at least credit, transport, and staple production by a responsible world directorate serving the common ends of the race;
4. The practical recognition of the necessity for *world biological controls, for example, of population and disease*;
5. The support of a minimum standard of individual freedom and welfare in the world;
6. The supreme duty of subordinating the personal life to the creation of a world directorate capable of these tasks and to the general advancement of human knowledge, capacity, and power [emphasis added].³

On the other side of the Atlantic, during 1932, at a meeting sponsored by the trustees of the New York American Museum of Natural History, representatives of the Harriman and Morgan families, which then and now control that institution, enthusiastically applauded the "racial hygiene" doctrines of Adolf Hitler's Nazis. The endorsement of Hitler was shameful, but not properly astonishing to anyone who was familiar

3. Pp. 14-15.

with the earlier history of the Harriman family and the Museum. The Museum has been a center, for nearly a century, in promoting the Malthusian doctrines of Charles Darwin and Thomas Huxley in the United States, with emphasis upon a doctrine of biologically determined inferiority of darker-skinned peoples, and emphasis upon strict Anglo-Saxon racialism. The Harriman family to the present date continues to be the leading supporter of the same eugenics doctrines admired and practiced by Hitler's Nazis. Typical: William Draper, later a U.S. general officer associated with the Strategic Bombing Survey during the war, established the Draper Fund, whose Population Crisis Committee is one of the leading proponents of genocide for black Africa, in particular. The same General William Draper, during the immediate post-war period, was an official of those U.S. occupying forces in Germany assigned to "re-educate" the German population.

Dame Professor Margaret Mead, famous for her *Coming of Age in Samoa* hoax, was closely associated with the Museum throughout her career, as well as a close associate of Bertrand Russell and of her former husband, Gregory Bateson, another Russell-Hutchins-Huxley accomplice. A Dame of the British Hospitaller order, she was a fanatical supporter of Malthusian genocide to the last days of her life, a violent spokesman for the genocidal doctrine of the Club of Rome.⁴ Not accidentally, she was honored by the same Carter Administration which, under the su-

4. When Helga Zepp-LaRouche challenged John D. Rockefeller III on the genocidal implications of the Club of Rome's policies, during a 1974 U.N.O. Bucharest conference, Dame Margaret Mead took after Mrs. LaRouche, wielding the great Isis-priest staff Mead affected in her later years. Mead was literally a violent personality.

pervision of Secretary of State Cyrus Vance, produced the genocidal policy proposals known as *Global 2000* and *Global Futures*.

This brings us to the matter of the Club of Rome itself. There are several versions of the coordinated founding of the Club of Rome and its overlapping sister organization, the Laxenburg, Austria International Institute for Applied Systems Analysis (IIASA). According to Dr. Alexander King, who founded the Club of Rome in collaboration with Britain's Lord Solly Zuckerman while he, King, was scientific affairs director of the NATO-affiliated OECD organization, the Club of Rome was created as a NATO-OECD project, intended to promote propaganda aimed at savage reductions in the population of darker-skinned races, including the "Mediterranean races" (Arabs, Turks, Greeks, Italians, Spaniards). IIASA was created by King, Zuckerman and New York's McGeorge Bundy, in collaboration with the Soviet KGB's Dzhermen Gvishiani, the son-in-law of Soviet leader Alexei Kosygin. The two overlap, and have a common, Malthusian objective.

The Moscow end of IIASA, apart from the KGB headquarters itself, is the ultra-Malthusian "Global Systems Analysis Group." IIASA also serves, of course, as a major conduit for technological espionage in the West, leading to one celebrated case in which the co-director of IIASA with McGeorge Bundy, Gvishiani, was discovered in the act as a KGB spy-controller.⁵

A more accurate account of the creation of the Club of Rome traces its origins to the Cini Foundation of Venice, based on the island of St. George Major. Created in the immediate post-war period, the Cini Foun-

5. Lord Solly Zuckerman has replaced Gvishiani as head of IIASA, following the Reagan Administration's cut-off of financial assistance to IIASA.

dation catalyzed the establishment of a network of "European cultural foundations," chiefly based in Geneva, Switzerland. It was through these channels as well as the Russell network in Britain, the U.S.A., and elsewhere, that the process leading into the establishment of the Club of Rome and IIASA was steered.

Carol White has documented the leading elements of the roots of Russell's and Wells's policies inside Britain itself.⁶ The two-hundred-year close collaboration among the U.S., British and Swiss pro-oligarchical families rallied around Pugwash and Malthusian projects today is documented from primary sources by Anton Chaitkin.⁷ Strikingly, but not accidentally, the same elements of the U.S., British, and Swiss Establishments arrayed themselves against the United States during the American Revolution and War of 1812. On the U.S. side, as Chaitkin documents from primary sources, these families were closely associated with the British East India Company in the African slave trade and China opium trade, and acquired the bulk of their initial fortunes in the opium trade. The "liberal" Eastern Establishment of the Bundys, Harimans, and so forth today, is almost entirely composed of these (largely) tightly intermarried families, who continue today the same oligarchical philosophical world-outlook they manifest as members of Aaron Burr's conspiracies, and as opium traffickers. In the case of the Swiss and British elements, it was the Geneva-Lausanne, French-speaking Swiss rentier-financier families, centered around the Mallets, de Neuflizes, and Schlumbergers, who backed Robespierre's Jacobins, as well as the cult doctrines of Jean-Jacques Rousseau; and the British East India Company circles

6. *The New Dark Ages Conspiracy*, *passim*.

7. Anton Chaitkin, *op. cit.*

around Lord Shelburne and his Prime Minister, William Pitt the Younger, who cooperated in orchestrating the Jacobin Terror through British agents Danton and Marat.

This historical-biological information on the families concerned is of crucial importance for understanding the role of the Eastern Establishment in shaping U.S. foreign policy toward Europe and toward "developing nations." These vastly wealthy (in aggregate) and politically powerful oligarchical families should be viewed as the political opposition to the Independence War of 1776-1783 and the opposition to the U.S. federal Constitution, the latter more or less consistently, and often fanatically, over two hundred years to date.

There is a large chunk of conspiracy in the manner these oligarchical families function, to the point that anyone who denies such conspiracies clearly does not understand the ABCs of history or contemporary politics in any part of the world. However, it is dangerous to over-emphasize the conspiratorial aspect, at least if over-emphasis impels one to attempt to explain everything of significance in terms of conspiracy as such. In the instance of the Eastern Establishment, we are confronted with a collection of intermarried families which has sustained the same oligarchical policy-outlook over approximately two hundred years, the same conniving hostility to the republican United States shown by Albert Gallatin's Jacobin insurrections in western Pennsylvania, Aaron Burr's treason plots of 1800 and 1804, the "Essex Junto" treason of 1807-1808, and the massive treason of the "Hartford Convention" circles during the War of 1812. Simple conspiracy by itself could not account for such a phenomenon.

It is essential, at this point, to interpolate a few elementary points on the principles of history, if we are to understand these families and the significance

of their influence over the foreign policies of the United States, in particular.

Men and women act as their judgment chooses their actions for them, and as that judgment also judges the apparent consequences of the actions taken by themselves and others. This judgment is not governed by what Adam Smith terms "original and immediate instincts."⁸ Judgment is shaped by the culture which is chiefly transmitted from one generation to the next. The culture itself is inevitably modified around the edges, and sometimes more extensively, over successive generations, but, with rare exceptions, the inner kernel of that culture persists. Sometimes this inner kernel of a specific quality of culture is named a "cultural paradigm." Sometimes "cultural paradigms" are transformed profoundly, as a "Malthusian" cultural paradigm has now largely replaced the traditional culture of North American and Western European younger strata over the recent two decades; such shifts are relatively rare in history, occur usually only as byproducts of great upheavals, debilitating wars, and so forth, and are set apart by time measured in many generations.

If one reads through Tacitus on the history of Augustus Caesar and his immediate successors, disgust and horror well up in the reader, as one realizes that Rome was marching then toward its doom, and there appears to have been nothing present which might have altered that course. To see a significant span of history in that way is to begin to sense how a specific cultural paradigm, like a giant conveyance, can carry an entire people to doom, while the passengers within squabble over seating arrangements. Indeed, the net effect of the passengers' efforts to alter the conveyance's course merely seems to reinforce the slide into

8. Adam Smith, *Theory of the Moral Sentiments*, 1759.

the abyss. This illustrates the force of a cultural paradigm.

The mortal individuals of each generation come and die, and yet the culture moves on, seizing upon each succeeding generation to continue to work left incomplete by the preceding. Unless we, trapped within a conveyance of a self-dooming culture, can comprehend the peril as flowing from some cultural paradigm in our behavior which we have become accustomed to regard as "natural" (if we noted its existence at all), and can find some means to change that within ourselves, we are doomed, perhaps not in our own immediate generation, but somewhere down the line, as imperial Rome was already doomed when Tiberius Caesar was at the height of his power.

These Eastern Establishment families, for about two hundred years, have been tightly intermarried, have attended the same special selection of churches, the same freemasonic and other fraternal associations, attended the same assortment of private schools and universities, done business and practiced law in the same general manner as during the opium-running days of the Perkins Syndicate, and have acquired a sense of themselves, as a group of families, as being like a caste of imperial Roman aristocrats, sometimes even describing themselves—or paying to hear themselves described so—as "patricians." They had thus set themselves apart from the body of the citizenry generally; like British aristocrats of the traditional sort, they "don't know" a person who is not assimilated into their churches, clubs, business, law firms, universities, and so forth. In such a fashion, they have constituted in our midst a "sub-culture," steeped in cultural paradigms wholly alien to the principles upon which our republic was founded and developed.

With them, day-to-day life is "lads" against "blokes," as the British and Anglophile Canadians are wont to

put the point. The "lads," and their "natural" sub-culture, must at each turn prevail over the forces and contrary culture of the "blokes." At that point, the conspiracy deemed serviceable to such ends is mustered and put into play.

That is the key to Russell's hideous racism. Bertrand Russell was a dedicated member of his social class as he identified that class's special interests. This was the class of the aristocrats "created" under the Tudors by means of purchasing former Catholic monasteries and such from Henry VIII, often by aid of a loan taken from a Genoese usurer such as the Pallavicinis. This was a class which adapted itself to the returning Charles II in 1660 and afterwards, the class adapting to and competing with the William Petty who founded the London Royal Society, the speculative (Jesuit-Rosicrucian) freemasonry of Robert Fludd and Elias Ashmole, the class assimilated into the British East India Company of the later William Petty known as the Second Earl of Shelburne. It is the class of Lords Palmerston and Russell, of the Venetian-trained Acton family, of John Ruskin's Pre-Raphaelite Brotherhood circles, of the "utilitarianism" and "guild socialism" which forged the cultish Fabian Society out of the ingredients provided by John Stuart Mill and Ruskin's circle.

This class, as Russell recognized it, hated everything accomplished by the fifteenth-century Golden Renaissance in Italy. Hence, Ruskin's circle adopted a "Pre-Raphaelite Brotherhood," to advocate a return to the medieval order of the early fourteenth century, before the establishment of modern science, the doctrine of natural law of Nicolaus of Cusa, and the institutions of the modern form of sovereign nation-state. These were the commitments of Russell to his "class," to the class which H. G. Wells adopted as his own, and which he hoped might have sincerely adopted

him. Because Russell was such a dedicated servant of his class, he was always respectable among that class, even when he might have appeared outwardly outrageously disreputable in his public statements and behavior. Russell, Wells, and their confederates wished to return the planet to the imperial order of the early fourteenth century, to a stateless world in which power of world government was nominally held by a single church, and that church controlled by usurious rentier-financier families, such as those Black Guelph families behind such banking houses as the Bardi and Peruzzi.

The U.S. "liberal" Eastern Establishment views itself as the U.S. colonial branch of the British, Swiss, and Venetian oligarchical families, which it has become biologically as well as spiritually, to a significant degree. Frederick Lundberg's muck-raking *America's Sixty Families* falsified the picture, by diverting attention away from the real facts, the real connections, by locating in the materialist interpretation of simple greed a force, a direction, embedded in fact in a transmitted sub-culture, a cultural paradigm whose origins are as old as the Biblical "Whore of Babylon."

Modern Malthusianism began with a pamphlet by a famous eighteenth-century Venetian ideologue, Gianmaria Ortes. The pamphlet was written in an enraged effort to rebut the Italian translation of a pamphlet by Dr. Benjamin Franklin on the subject of the need to promote an increase of population. This anti-American argument of Ortes was picked up by several writers, including William Pitt the Younger's protégé, Thomas Malthus (of the British East India Company's Haileybury training-center), who composed his *On Population* at Pitt's behest, as propaganda for Pitt's repeal of the English Poor Laws. This, and the Jesuit Physiocratic doctrine, which Adam Smith and others imported to Britain from France, have constituted the

formal, ostensibly rationalistic premise for Malthusianism, by Darwin, Huxley, and others, ever since.

The formal, pseudo-rational feature of the Malthusian doctrine of the Club of Rome is less interesting, less significant, less relevant, than the two overlapping, true motives for the promotion of Malthusianism by persons of the oligarchical persuasion. These true motives are first, practical, and secondly, essentially "emotional," essentially bloody racism.

If one attempts to eliminate the institutions of modern nation-state and promotion of technological progress, as Russell, Wells, and the contemporary neo-Malthusians propose, the level of population on this planet must drop from a presently estimated level of approximately four and a half billions persons, to at most, several hundreds of millions.

In fact, no one might survive the consequences of an attempt to reduce the human population by such an amount. The use of famine, epidemic, and the social chaos associated with these conditions, as a means for reducing population rapidly, transforms the afflicted populations into forcing-cultures for old and new varieties of epidemic and pandemic diseases. In populations greatly weakened by malnutrition, the human body's immunological potentials are greatly reduced, and viral epidemics and pandemics readily unleashed in ways which could not occur among healthy, reasonably well-nourished populations. Once unleashed, they may be largely unstoppable. Similar epidemics, pestilences, and so forth among animal and plant populations are probable concomitants of the type of conditions the Club of Rome's stated objectives of population reduction imply. A collapse, so accomplished, on such a scale, would have effects upon the population of this planet worse than those of a full-scale thermonuclear war, perhaps the extinction of the human species entirely.

With the oligarchical fanatics, such as Russell, the wish for utopia is so powerful that anything which might argue against such a policy would be rudely, if arbitrarily ignored. They assume because their wish demands that this must be true, that they could reduce savagely the world's population of darker-complexioned people without more than a temporary discomfort to the Anglo-Saxon population undergoing a lesser rate of population-reduction.

However, it is clear to them, as the Club of Rome's and similar propaganda has put the point explicitly enough, that they cannot achieve the Malthusian form of "post-industrial" (or, "pre-industrial") world-government order they fanatically desire, unless the earth's population is reduced by several billions of persons or more. (They disagree on desired population levels for early during the coming century. Some propose one billion, others much less, others about two billions.) This is the "rational" basis for the State Department's *Global 2000* and *Global Futures Reports*' advocacy of genocide.

Emotionally, they simply dislike the darker-skinned, "non-Anglo-Saxon races" pretty much in the same way the Nazis did, as the 1932 Museum of Natural History enthusiasm for Hitler's "racial hygiene" policies illustrates the point. They are *racists* in the worst construction of that term. Their policy is to keep the darker-complexioned peoples of the world "down," "knuckled under," and shrunk to convenient population size, as one might cull a herd of cattle. At the same time, they fear the prospect that the developing nations, as they are called these days, might acquire the science and technology of general practice to resist the racism of Russell et al. The racists therefore demand that the "inferior races" limit themselves to what is euphemistically called these days "appropriate technology."

In history—and pre-history—such racism as that of Russell et al. is the commonplace. The existence of ancient astronomical calendars attests that very ancient cultures of scientific bent did once exist. Except for such evidence of remote antiquity transmitted through Vedic and other sources,⁹ modern historical knowledge is broadly limited to tracing the rise of republican and Judeo-Christian civilization from the evil cultures of ancient Mesopotamia and the contradictory processes afoot in ancient Egypt. These evil cultures were each and all “blood and soil” cultures, in the sense such a doctrine was preached by the Nazis and by the “Russian Friedrich Nietzsche,” Fyodor Dostoevsky. The earth-mother goddesses, *Shakti* (Harrappan), *Ishtar* (Chaldean, the Biblical “Whore of Babylon”), *Athtar* (Sheba), *Astarte* (Chaldean-Philistine), *Isis* (Egypt, Rome), *Venus* ([Ph]oenicia, [V]enice, Chaldean-Philistine-Roman), *Cybele* (Phrygian Dionysos cult), *Matushka Rus* (the Russian Cybele), and *Magna Mater* (Rome), are all the same cult. The male phallus-god figure associated with the earth-mother cult is the same: *Siva* (Harrapan), *Satan* (Semitic), *Osiris* (Egypt, Rome), *Dionysos* (Phrygian), are the same; so are *Horus* (Egypt, Rome), *St. George* (Chaldean), *Lucifer*, and *Apollo*, among others.

These evil cults are associated with the most debased human condition conceived; “hunting and gathering society,” the anthropologists like to name it. It is a condition in which approximately ten square kilometers of habitable land is required to sustain an average individual: indicating a maximum human population in the order of about ten millions of persons. It is a culture in which life-expectancy is substantially less than twenty years of age, a society of pre-adolescent children in large part, living in a con-

9. Cf. L. H. LaRouche, Jr., “On Tilak,” 1984.

dition which on key points compares poorly with that of the faster, stronger baboon. It is the transmission of this world-outlook to more (technologically) developed forms of society, as a transmitted cultural paradigm, which accounts fully for the Shakti-Ishtar cult.¹⁰

This is the cultural paradigm which permeates the culture of those racist, genocidalist imperialists of the “liberal” Establishments who style themselves a “superior being,” a “patrician.” It is the same with the Soviet Russian imperialists. The cult of *Matushka Rus*, the cult coopted by Stalin to mobilize the Russian peasantry against the Nazis during World War II, the “blood and soil” cult of Fyodor Dostoevsky, has filled the vacuum in Soviet power left vacant by the self-discrediting of “Marxism-Leninism.”

The Soviet Russian Empire today walks on two barbaric legs. One leg is the Slavic cult of *Matushka Rus*, the cult of the *Raskol'niki* of the Russian church. The second leg is associated most prominently today with Politburo member Geidar Aliyev, the controller of Khomeini's Iran. The second leg is a Russian state cult of Sufi mysticism, a Sufi version of Shi'ite doctrine aimed at the Turanian populations of Russia and its bordering nations, a state religion deployed as a means of controlling the minds of those populations.¹¹

This shift in emphasis of cultural policy within the Soviet Empire is consistently echoed by a shift in Soviet foreign-subversion policy. In the Islamic coun-

10. According to the account given by the Atlas people, as reported by the Roman historian Didorus Siculus, some of these cults were given power through an insurrection of a primitive people who had been given the agricultural revolution and maritime technology by a colonizing seafaring people.

11. Cf. “How Moscow Plays The Muslim Card In The Middle East,” *Executive Intelligence Review* Multi-Client Report, New York, February 1984, 106 pp.

tries, Soviet subversion today is based principally on the KGB's networks of in-place Sufi religious figures, trained at such centers as Baku or Tashkent in the Sufi methods of "brainwashing." More broadly, the former Soviet emphasis on "struggles of progressive peoples" is replaced today by Soviet support for "nativist" struggles including the Nazi International's Sendero Luminoso terrorist cult in Peru. Over the course of the recent fifteen years, Moscow has become deeply embedded in an alliance with the Nazi International of Lausanne, Switzerland's François Genoud, and in the terrorist international and associated separatist cults, created and chiefly coordinated by the Nazi International, and funded chiefly by the Nazi International's major share in an international drug traffic far exceeding the \$200 billions at which that traffic was estimated during 1978. Not only have barbaric cults of "blood and soil" come to the top within the Soviet leadership, but "blood and soil" cults are the Soviet empire's principal subversive export-commodities.

The stink of lunatic barbarism and racism are running berserk in the world today, with the "blood and soil" cultists of the Kremlin allied temporarily with the imperialist racists of the Western nations' "liberal" Establishments. In the final analysis, culture will tell.

3. A Renewed Republican Strategy For the U.S.A.

Reduced to the fewest possible words, the rejuvenated foreign policy of the United States must be describable as a return to the *community of principle* doctrine underlying John Quincy Adams's draft of the 1823 Monroe Doctrine. It might begin, to present as practical a view of the change as possible, by a series of telephone calls from the President of the United States to governments in Ibero-America: "Let us meet for about forty-eight hours to reorganize the monetary and economic relations between the United States and Ibero-America." The meeting would be prompt and successful, and within as early as seventy-two hours of those telephone calls, the majority of the nations of Ibero-America, together with the United States, would have created a new world economic order consistent with Elliott Roosevelt's post-war account of his father's war-time intentions for the post-war world.

Among the heads of government and state assembled at that meeting, the following principles would be promptly adopted, and a protocol of the following principled features signed by each and all.

We, the indicated heads of state or government of the majority of nations of the Western Hemisphere, do solemnly

pledge ourselves to cause our governments to reorder the relations among the states of this Hemisphere according to the principle of fostering the economic development of one another through scientific and technological progress, through aid of such forms of mutual monetary, economic, and technological cooperation as are to the advantage of each and all. We declare ourselves a community of principle for this purpose.

We, the undersigned, each dedicate ourselves, as representatives of our governments and nations, to the following immediate objectives.

1. To reorganize the indebtedness of our nations at interest rates of between 2% and 4% per annum, to the effect of facilitating greatly increased trade in the capital goods essential for capital-intensive development of high-technology agriculture, industry, and basic economic infrastructure.
2. To collaborate to develop immediately a new monetary order among us, based on a fixed set of parities for gold-reserve-denominated national currencies. By such means we shall secure the long-term values of new debt issues to replace present debt obligations, and so secure nominal interest charges in both the refinancing of debts and promotion of capital goods and related commodity trade among us and with other nations cooperating with our mutual efforts.
3. To collaborate to assist one another in conducting such currency reforms, regional and other institutional agreements, and so forth, as may be required to accomplish these objectives during the immediate future.

The majority of Swiss financial interests, and others, would shriek and moan in protest against the adoption of such an accord; however, nations representing the majority of the world's population would rejoice at such an initiative. Most among the "developing" na-

tions would wish to participate in such a new international monetary order, and prudent capital-goods-exporting nations, such as Japan, would benefit greatly and immediately from cooperation with us. The joining of the 350 millions of Ibero-America and the 230 millions of the United States in such an initiative would represent immediately the greatest single economic and monetary power on earth; with most peoples wishing to join, rather than resist such a new order in our planet's affairs, who could resist us on this point?

Inside the United States, the implementation of such a protocol of accord would require immediate emergency actions of the following types included.

1. "Federalizing" the Federal Reserve System to bring it into conformity with Article 1, Sections 8 and 9 of our federal Constitution: (a) Cessation of the Fed's practice of issuing U.S. currency at its own discretion, and restoration of this constitutional power to the U.S. Congress, which is the only institution permitted by our Constitution to create lawful currency notes; (b) eliminating the discretionary authority of the Fed to create credit out of "thin air" through an inflationary "Keynesian multiplier," by *restricting the creation of credit within the territory of the United States*, apart from loan of lawful currency or specie deposited with banks, to new issues of gold-reserve-denominated U.S. Treasury notes for lending at discount through the national banking system.
2. The issuance of an initial amount of about \$500 billions in gold-reserve U. S. Treasury currency, priced at about \$750 per ounce of gold, at a 2% to 4% prime interest rate for lending through the national banking system, to be loaned only for approved categories of investments.
3. Restriction on applications of such sums for lending to the following categories: (a) high-technology investments in production of goods by domestic agriculture and industry

(manufacturing, mining, construction) for production of useful physical goods; (b) domestic investment in repair and improvement of basic economic infrastructure (transportation, energy production and distribution, water management, communications networks, and basic urban industrial and related infrastructure); (c) investments in productive capacity for national defense production; (d) export-import loans in hard-commodity trade, with emphasis on medium-to long-term funding of exports of high-technology capital goods or related heavy-engineering services.

4. Lending for "overhead expense" investments and refinancing (sales, administration, services excepting research and development and medical, and other) to be limited to lending of savings deposited with lending institutions.

5. Tax reforms shifting the burden of taxation from basic household income and production of physical goods to "overhead expense" categories and development, education, medical and related. The inclusion of treatment of investment tax incentives to promote high-technology, productivity-increasing capital-intensive investments in production of goods and improvements of basic economic infrastructure.

By themselves, these measures appear to be merely economic reforms, although urgent and much overdue. They should not be viewed as "merely economic reforms," but as *indispensable features of a grand, global strategy of the United States*.

The use of the word "republic" in the sense conveyed by the constitutional poem of Solon of Athens signifies a state ordered according to a very specific conception of God, the individual personality, and the place of that individual within a lawful ordered Creation as a whole. The classical Greek meaning of the term *republic* is most efficiently identified by the reforms and constitutional poem of Solon, the lessons embedded in the tragedies of Aeschylus, and the dia-

logues of Plato. In Western Christendom, this also signifies the writings of St. Augustine, with emphasis upon the *City of God*, and for modern European civilization, the writings of Dante Alighieri and Cardinal Nicolaus of Cusa as to conceptions and doctrines of natural law obligatory for all such republics. The broader and deeper purpose of the economic reforms indicated is *to foster the strengthening of a republican world order in the world, to establish a strengthened and growing community of republican principle in the world, a bastion against barbarism and oligarchism*.

The grand strategy of the United States must be so defined, and all economic, military and other issues subordinated to the functions of servants of that grand strategy.

This notion of republic rests upon a specific conception of the individual person, as qualitatively distinct from all species of beasts by virtue of that divine spark of reason implanted in the otherwise irrationalistic hedonistic new-born individual. The loving nurture and guidance of development of that divine spark, such that it subdues the beast-like irrationalistic hedonist within the individual, and that that development be developed to some purpose of benefit to present and future generations, is *the republican right of the individual person*, the individual right to which the state and its powers are accountable.

For Judeo-Christian civilization, as for Plato's dialogues, God the Creator is a verb, not a noun. He is the essence of the verb "to create," that which elaborates itself to become itself. This process of continuing self-creation, coextensive with the universe, is the Being of the Creator. This Being is accessible to human knowledge, although imperfectly, through mankind's comprehension of the elaborated process of continuing creation, the Logos of the Greeks and of the Gospel of St. John. This Logos is at once the

Creator's Law and Will, the lawful principle of continuing creation which orders the universe.

By bringing his own will into increasing conformity with the Logos, Cusa elaborates, man acts "in the image of the living God," and by acting so "participates in God" by participating in fulfilling the Will of the Creator.

Although these matters are seldom discussed except among some philosophers and theologians, the conception of natural law, the law obligatory for all republics, is defined in no different terms of reference than those we are summarizing here. In the determination of grand republican strategy, as we are describing the practical efficiency of such a strategy here, the discussion of such matters is not optional, but obligatory. Although these rudimentary matters of republican law may so far appear to be theological, they are aspects of theology readily verified by elementary empirical evidence. To that latter end, we now repeat in summary what we have elaborated on this subject in earlier published locations. *The practical purpose, which obliges us to bring up such matters in the present connection, is to show how and why the projected republican grand strategy must be as efficient as we recommend it to be.* On that account, we are obliged to address those deeper lawful principles of our universe which govern what shall succeed and what fail in enterprises of this species.

The central premise of all Judeo-Christian law for society is a twofold instruction stipulated in the Book of Genesis: that man must live by his labor to produce the physical means of his existence, and that this labor must be directed to the effect that mankind must be fruitful and multiply, and fill the earth and exert dominion over all of nature and all things in it.

This stipulation of Genesis is expressed as a measurable standard of performance of cultures and so-

cieties by measuring *the increase of the potential relative population-density* of society. Thus, the cited stipulation of Genesis serves as the first principle of economic science. From this starting point, with aid of nothing but the application of elementary principles of synthetic geometry to such subjects as astronomy, biology, and related matters, all that seemed theological in our immediately preceding specifications is rather simply shown to enjoy rigorous and accessible empirical verification.

Potential population-density refers to the number of average individuals who can be self-sustained by the labor of an entire society on a average square kilometer of habitable land. Since man's improvements and depletions of habitable areas varies the quality of land for human existence, it is the relative potential population-density, *relative* to the condition of improvement of land, which is the quantity we measure in first approximation.

Yet, the measurement of such relative potential population density is not sufficient, but only a first approximation of what must be measured. The progress of mankind above the approximately ten millions persons possible with "hunting and gathering society," to an estimated four and a half billions of persons today, is cumulatively the result of scientific and technological revolutions. The continuation of such technological progress is not merely desirable, but is indispensable to the continued existence of mankind, as Genesis instructs us.

In any mode of existence (technologically), man depends upon what we usually describe as "raw materials" of agricultural and mining production. These "raw materials," in turn, depend upon both the fertility of natural resources and upon the technology available to produce raw materials from such resources. In turn, all production depends upon this production of raw

materials. Since the quality, quantity, and accessibility of natural resources suitable for raw materials production are relatively finite by nature, every society is confronted by the effects of depletion of natural resources by continued production *in any fixed sort of productive technology*.

This problem of depletion is most easily defined in these terms of reference. The portion of the total available labor of a society required to satisfy the total market-basket needs of the society as a whole is a relatively fixed percentile of the total such labor force, fixed relative to the quality of natural resources exploited with any fixed level of technology. As natural resources are relatively depleted, the percentile of labor required to produce a market-basket requirement of raw materials for the society as a whole must increase. As a result, the relative potential population-density of the society must fall. When this falls below the existing level of population, the culture, the society must collapse as *a society lacking the elementary cultural requirement of a society fit to continue existing*.

The problem of depletion is overcome solely by advances in technology; hence *advances in technology are the policy of every culture morally fit to continue to exist*. Technology, in the ordinary course of progress, increases the per capita productive powers of labor, and thus offsets the effects of depletion. Technological revolutions, such as the maritime revolution (ocean fishing), the agricultural revolution, the Chalcolithic revolution, the iron revolution, the industrial revolution (heat-powered machines), the electricity revolution, the nuclear-energy revolution, and so on indefinitely, break down more or less absolutely previous barriers to growth, and free mankind from the limitations of natural resources peculiar to a lower level of technology.

It is *the increase in relative potential population-density*, caused ultimately by nothing but advances in science and technology, which is the measurement of mankind's conformity to the injunction of Genesis.

This increase is caused solely by action of the human mind. It is the mental-creative powers of the *individual mind* which contribute scientific discoveries, which elaborate new scientific discoveries into various technologies, and so forth. It is the power of the human mind, using the same kind of mental-creative powers, to change the way in which men and women behave—as technology requires this, which no beast can accomplish by its own will, which is the unique cause for *human* existence. This is what distinguishes mankind absolutely from the beasts. It is this power of the individual human mind which distinguishes mankind from the beasts, which is the nature of the “divine spark” within the new-born individual.

The fact that human existence's continuation depends absolutely upon scientific and technological revolutions accomplished in this fashion, indicates that the significant feature of human labor is not the muscular exertion as such, the amount of time expended by labor as such, or even the quality of skill as such.¹ The significant aspect of labor is the advancement of the quality of labor, its technological advancement, through the uniquely human creative-mental powers of the individual mind. It is the development of those powers, and their application to the effect of contributing to increasing the average productivity of the society as a whole, which is the human—the economically significant—feature of human labor.

This does not complete the proof to which we have referred, but merely isolates the area within which

1. Hence, the definition of “labor-value” by David Ricardo and Karl Marx is wrong in both cases.

the proof must be located. To explore the substance of the proof, consider the significance of a scientific (or, technological) revolution from the standpoint of elementary principles of what is termed *synthetic geometry*.²

Any fundamental scientific discovery directly or implicitly overturns one or more of the *axiomatic assumptions* underlying previously established scientific knowledge. The significance of this for the case of a *technological* revolution, corresponding to a scientific revolution, is implicit in the original definition of the geometric meaning of the term "technology," as provided by Gottfried Leibniz.³

Plato has elaborated a rigorous approach to the examination of this part of the required proof, in his treatment of the principles of *hypothesis*, most emphatically the notion of a *hypothesis of the higher hypothesis*. In all rigorous discovery, and Plato himself always referenced discussion of fundamental questions of scientific method to synthetic geometry, only three kinds of scientific hypothesis are possible. We describe these three and their distinctions: *Simple Hypothesis*; *Higher Hypothesis*; *Hypothesis of the Higher Hypothesis*.

In following these descriptions of the three kinds of hypothesis, hold in mind a mental image of the kind of Euclidean geometry which is taught in the public

2. Formally, this means *synthetic geometry* as a body of teaching-program elaborated by Bernhard Riemann's Berlin geometry instructor, Professor Jacob Steiner. In fact, it is provable that the classical Greeks of Athens, during and before Plato's time, relied upon such a synthetic geometry: a geometry which uses neither axioms nor deductive methods, but only derivation of all figures by construction from the self-evident circular rotation.

3. The author has treated this in other published locations.

schools (or, at least, used to be taught there). This is not the kind of geometry used by the architects of the Athens Acropolis or by Plato,⁴ but the problems (fallacies) of school-book Euclidean geometry are very useful examples in helping the layman to understand the principles of rigorous hypothesis.

In the lowest form of rigorous hypothesis, which we label *Simple Hypothesis*, it is assumed that all of the axioms, postulates and deductive analytical methods of some existing body of knowledge (e.g., schoolbook Euclidean geometry) are valid. The phenomenon to be analyzed with aid of observation and experiment is assumed to be fully explainable by nothing inconsistent with generally accepted axioms, postulates, and deductive analytical methods. The experimental hypothesis (or, observational hypothesis, as in astronomy) constructed for study of the selected phenomenon is constructed in such a way as to be entirely consistent

4. What is passed down to us as the *Thirteen Books of Euclid* (e.g., in English, a Dover edition, New York, is among the versions most widely available today) is an altered version of classical Greek and Egyptian geometry written in Ptolemaic Egypt approximately the second century B.C. In earlier, classical Greek geometry, circular rotation was considered in practice the only self-evident form of existence in the geometry of visible space. The construction of the Acropolis is provably based on this classical Greek practice; the treatment of geometry in Plato's dialogues is provably the same. The definition of the straight line is the folding of a circle against itself, and the definition of the point is the folding of a half-circle against itself. From the circle and these initial foldings, every other figure is constructed, using nothing but these starting-points throughout, with emphasis on the Golden Section produced in the construction of the regular pentagon. The geometry of Euclid's *Thirteen Books* discards the classical Greek method of construction, at least in large part, and substitutes a deductive geometry based on axioms and postulates.

with those axioms, postulates, and methods; the experiment is not considered a valid experiment unless these requirements are satisfied.

This method of Simple Hypothesis applies not only to investigation in geometry and the physical sciences, but also to every kind of systematic knowledge, including music, poetry, law, and so forth. Most people, most of the time, think either in terms of Simple Hypothesis or a crude approximation of rigorous Simple Hypothesis. Most people, most of the time, attempt to bring their judgment on newly experienced matters, including problems confronting them, into agreement with what they regard as a "generally accepted way of thinking" among either the population in general, or some adopted peer-group or set of "authorities" within the population as a whole.

The deeper implications of Simple Hypothesis do not become evident until we contrast Simple Hypothesis with a higher form of scientific thinking, *Higher Hypothesis*. The subject of every Higher Hypothesis is the overthrowing of some aspect of the axiomatic and methodological features of a previously accepted body of knowledge or general opinion. The experimental, or observational phenomenon studied is selected as one which by its nature tests whether some axiom, postulate, or feature of method of existing practice is invalid or at least inadequate to explain nature's behavior. *Where Simple Hypothesis assumes that established axioms, postulates, and method are incontestable, Higher Hypothesis concentrates on enlarging and improving human knowledge by overthrowing some part of those axioms, postulates, and method.* The experimental subject of Higher Hypothesis is always a challenging of the experimental authority of some axiomatic assumption of existing bodies of accepted knowledge.

If the axioms, postulates, and method of an existing

body of knowledge are partially overthrown, the entirety of that body of knowledge must be revised, from top to bottom. All deductive-analytical bodies of knowledge may be treated as what is called a "*lattice-work*" of *interconnected theorem-statements*. Each of these theorems depends upon the axioms, postulates, and method employed in constructing these theorems of the lattice-work; each of these axioms, postulates, and methods is implicit in each and every theorem of the lattice-work, to the effect that the authority of each and all theorems depends upon the correctness of each and all of the axioms, postulates, and methods used in the lattice-work as a whole. Therefore, if some part of those axioms, postulates, and method is overthrown, the authority of each and every theorem of the entire lattice-work is undermined to exactly that degree and in that way. This permeation of every theorem of a body of knowledge by its underlying axiomatic assumptions, its *elementary* assumptions, is sometimes named "the hereditary principle."

Every successful Higher Hypothesis is, therefore, of the quality of a *fundamental scientific discovery*; *every fundamental scientific discovery, if valid, is a case of a successful Higher Hypothesis.*

The significance of our attention to the principle of hypothesis here should now begin to be clear: *the Higher Hypothesis is the most elementary aspect of all human creative-mental activity.* All technological revolutions are accomplished only by that quality of human mental activity corresponding to Higher Hypothesis. Higher Hypothesis is the elementary distinction between men and beasts.

The historical (i.e., empirical) proof that man's existence depends upon a succession of technological revolutions, shows also that the creative-mental powers of mankind exceed the bounds of even Higher Hypothesis. Since each among a succession of suc-

cessful scientific revolutions contradicts its predecessor, no such scientific revolution brings mankind truth. Yet, progress through successive scientific revolutions leads mankind in the direction of truth, and truth can be obtained by mankind in no other way. This means that there exists, implicit in man's creative-mental powers, a *principle of fundamental scientific discovery*, which accounts for each and every successive and valid fundamental scientific revolution, but which is yet not limited to any one of these successful revolutions. It is a principle of discovery which generates each Higher Hypothesis involved, but which is not confined to, contained within, any one of them. This topic is the central, continuing, dominating thread through all of Plato's dialogues.

The points just noted indicate that man's production of successful Higher Hypothesis depends upon certain principles of scientific discovery of this sort. In other words, there are certain "consistent" principles of discovery essential to the formulation of a successful Higher Hypothesis, principles which remain consistently efficient throughout the entire succession of otherwise mutually contradictory fundamental scientific revolutions (e.g., technological revolutions). The kind of experiment which is efficiently designed to discover such principles is named a *Hypothesis of the Higher Hypothesis*.

In all geometry, for example, there are two broad types of discoveries which satisfy the requirements of a Hypothesis of the Higher Hypothesis. One of these two discoveries was known to Plato; the second Plato knew and proved to exist, but did not know the solution to that discovery, a solution essentially completed by Karl Gauss, Lejeune Dirichlet, and Bernhard Riemann at the University of Göttingen in Germany during the first sixty years of the nineteenth century.

The first of these two was made known to modern European science during the middle of the fifteenth century, by the work on geometry by Cardinal Nicolaus of Cuas. In simplified form, this proof is known to modern mathematics textbooks as the "isoperimetric theorem of topology." The principle was, provably, known to Plato, but was rediscovered by Cusa in his thorough reworking of Archimedes' work on the quadrature of the circle. This theorem, in its rigorous version, proves that in visible space only one geometric form of existence is self-evident (e.g., axiomatic), the self-evidence of circular rotation. This proof is the basis for what is called synthetic geometry, such as that of Professor Jacob Steiner.

Plato et al. already knew that not all forms of existence observed within visible space could be constructed by synthetic-geometrical rigor by treating circular action as *ontologically self-evident*: that the universe as our perceptual apparatus causes us to see it is merely a reflected image of the real universe, like the distorted shadows firelight might cast upon the rough walls of a darkened cave. There is some lawful connection between what we see and what causes the image seen, but the two images are not identical. The visible image is a lawfully distorted reflection of its true object. For example, we cannot construct a regular heptagon (regular, seven-sided polygon) by *ordinary* synthetic-geometrical methods. More generally, all of those images cast upon visible space of our mental-perceptual apparatus which are provably coherent with what we call *transcendental functions* (of which the regular heptagon's synthetical-geometrical construction is one example) cannot be constructed by *ordinary* synthetic-geometrical methods. The existence of this problem, this needed discovery, was recognized by Plato, but the solution waited until the

work of Karl Gauss on the subject of elliptic functions determined as projections of self-similar conical-spiral functions.⁵

To make the point clear as possible to the layman-reader, the following illustrative discussion is supplied. The purpose of this, we stress, is to make clearer (concrete) the notion of Hypothesis of the Higher Hypothesis, and by that means to demonstrate the nature of the conclusive proof for the principle of natural law underlying the precalculable efficiency of the republican strategy projected here.

By elementary methods of synthetic geometry, any intelligent public-school student on the junior high-school level can master the construction of elementary self-similar conical spirals. Let us imagine such a junior high-school student has used transparent construction-materials for such work. The self-similar spiral drawn on the constructed cone represents a black line drawn on clear plastic (Figure 1). We can see this self-similar conical spiral directly, and we can also see its projections onto the white sheet of paper on which the base of the cone stands, and also on the upright sheet of paper standing beside the cone. The object of such a junior high-school exercise is to introduce the student to the elementary principles of "transcendental function," otherwise called "functions of a complex variable." The student is studying, thus, the fundamental discoveries of Karl Gauss.

The downward projection of the conical self-similar

5. This is one of the fundamental aspects of modern mathematical physics least studied, and therefore least known or understood among most contemporary mathematical physicists. We apologize, therefore, for being obliged to introduce this point here; but, as we shall demonstrate very soon in these pages, the matter is indispensable for identifying the empirical (non-theological) proofs for republican natural law.

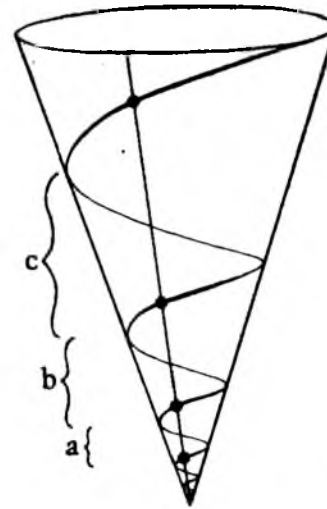


Figure 1: In every self-similar spiral, the distance that the spiral climbs with each successive rotation is a constant proportion of its previous growth, so that $b:a = c:b$.

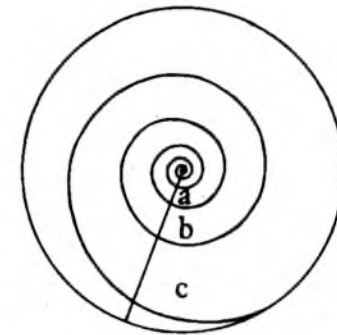


Figure 2: Now project the spiral on the cone down to a plane at its apex. The projected spiral is also self-similar and its arms swing out with each rotation with a constant proportion. All self-similar growth is based on the Golden Section.

spiral is a plane spiral, whose cross-section, as measured by a radius drawn from the center of the plane spiral divides the radius in proportions corresponding to the Golden Section (Figure 2), the geometrical ratio constructed in the ordinary synthetic-geometrical construction of a regular pentagon. If twelve such radii-divisions of the area of the cone's base are constructed, and if the spiral is looked at as a vibrating chord, the radii divide the arm of the spiral into lengths proportional to the well-tempered musical scale, also ratios consistent with the Golden Section (Figure 3).

If we construct a very tall cone of this sort, the side-view projection of the cone's spiral on the other sheet of paper appears very much like a sine-wave. If the cone were tall enough, it would look exactly like a sine-wave (Figure 4).

Looking inside the cone's spiral, if we attempt to describe the generation of the spiral algebraically, the algebraic description is an elementary complex variable. The geometrical model helps the junior high-school student to understand at a single glance why complex variables, logarithmic functions, and trigonometric functions are all one and the same thing. If he works through this discovery over the following weeks and months, he will be able to prove to himself not only that conical self-similar spiral projections account for all forms in visible space not constructible otherwise in visible space; he will also prove, quite readily, that all forms constructed by methods of synthetic geometry from the starting-point of elementary circular action are also projections of conical self-similar functions. Using the methods of Steiner's synthetic geometry for the universe of the self-similar conical spiral, he will acquire the rudiments of the ability to derive every possible mathematical function of physics from geometrical constructions which take the conical

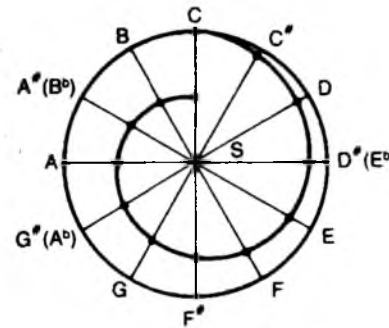


Figure 3: The figure shows a logarithmic spiral on the cone, one that halves the distance to the apex with each complete rotation. We use this property to represent octaves; in stringed instruments, octaves are obtained by successively halving the vibrating string. We divide the circle at the base of the cone into twelve sections and then draw lines up to the apex. The lengths of these lines between the base and where they intersect the spiral give the string lengths for each note of the well-tempered octave.

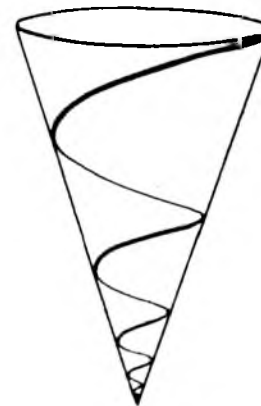


Figure 4: The side-view projection of a self-similar spiral on a cone approximates a sine-wave. The increase in spiral rotation frequency as the spiral approaches the apex illustrates the energy compression or densification characteristic of conical action. If the cone had an infinite height (that is, was a cylinder), the self-similar spiral would be a helix and its projection would be exactly a sine wave.

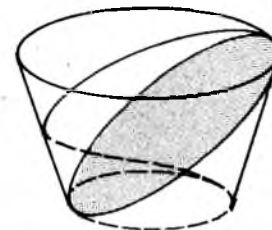


Figure 5: Between two level circles, an elliptical cut (shaded) is made.

*self-similar spiral as the only axiomatic starting-point for all constructions.*⁶

It should be clear that every possible form of mathematical discovery can be accomplished by combining these two interrelated forms of synthetic geometry. These, together, constitute the kinds of principles of discovery which subsume successive, fundamental revolutions in scientific knowledge. This example from geometry is the best illustration of what a Hypothesis of the Higher Hypothesis signifies.

To come to the crucial point of (non-theological) proof bearing upon Judeo-Christian natural law (e.g., as defined by Cusa), one other key fact must be introduced: the discovery, initially (apparently) by the collaborators Luca Pacioli and Leonardo da Vinci, that *all living processes are distinguished by the fact that their morphology of growth and function is proportioned self-similarly in congruence with the Golden Section*. This proof was reexamined by Johannes Kepler, who used it to explore, discover, and interpret the astronomical laws of our universe. The perfected version of Kepler's general proof of his astronomical laws was accomplished by Karl Gauss by aid of deriving the determination of elliptic functions from self-similar conical spiral functions.⁷ Looking backward from the

6. It is justly infuriating to observe how cruelly we waste the minds of our children and youth by failing to require our public schools and universities to educate every non-brain-damaged child and youth by aid of such synthetic-geometrical approaches. It is inexcusable today that every student graduating from secondary schools should not have mastered the rudiments of functions of a complex variable.

7. The mathematician Dr. Jonathan Tennenbaum has elaborated the details of this proof from the standpoint of Gauss's work on elliptic functions.

work of Gauss, Dirichlet, and Riemann, to the work of Cusa, Leonardo, and Kepler, the proper interpretation of Kepler's discoveries is readily obtained.

First, *Kepler proved that the laws of the universe as a whole are subsumed by a principle which is congruent with the geometrical characteristics of living processes*. As far as they go, Kepler's laws of astronomy are the only laws which work for the universe today; all contrary interpretations, including those of Newton, Laplace, and later derivations from Laplace such as Ludwig Boltzmann's doctrine of fluctuations, are proven false by contrast with Kepler's approach. All of Kepler's astronomical laws, including his prediction of the later-discovered harmonic orbital values for the principal asteroids, are rigorously derived by synthetic-geometrical methods from the Golden Section. The approximate feature of Kepler's constructions, the attempt to fit the elliptic orbits to this construction, was solved by aid of the work of Leonhard Euler on the subject of the five Platonic solids, and solved comprehensively by Karl Gauss's reworking Kepler's constructions to the effect of deriving general principles of elliptic functions from self-similar conical functions. To get at the kernel of the meaning of this significance of the Golden Section, it is sufficient to return attention once more to the elementary features of conical self-similar spiral constructions.

Starting with the apex of the cone, at each completed, 360-degree rotation of the self-similar spiral around the cone, cut a circular cross-section of the cone, as Gauss's derivation of elliptic functions requires.⁸ Obviously, the successive circular cross-sections

8. The plane cutting through the volume defined by two successive circular cross-sections defines an ellipse within the cone. Cut the volume between the two circular cross-sections

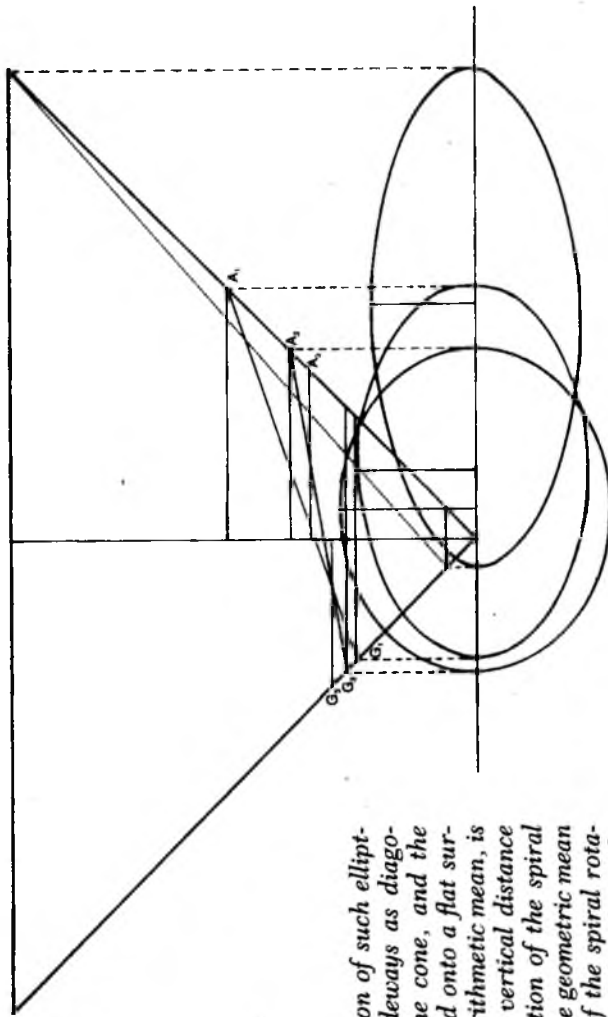


Figure 6: A succession of such elliptical cuts (shown sideways as diagonals) is made on the cone, and the ellipses are projected onto a flat surface below. A, the arithmetic mean, is the midpoint of the vertical distance traversed by a rotation of the spiral around the cone. The geometric mean G is the midpoint of the spiral rotation. Points A_1, A_2, A_3 define the arithmetic means; points G_1, G_2, G_3 mark the geometric means.

tions are each larger than the preceding. Let us let the increase in size of the circular cross-sections symbolize increase of potential relative population-density. This kind of increase determines a self-similar growth pattern of the type associated with living processes. This geometrical image of such growth patterns provides the correct interpretation of the classes of phenomena which modern statistical theory labels "negative entropy," or "negentropy." It is this geometrical, Gaussian-Riemannian interpretation, rather than the popularized, Boltzmann interpretation of "negative entropy,"⁹ which is to be employed to construct proper analytical functions for negentropic processes.

In other words, what Kepler proved was that *the laws of our universe as a whole are negentropic*, rather than *entropic* as the Laplace-Clausius-Helmholtz-Boltzmann "laws of thermodynamics" wrongly assert.

again, this time at points of circular cross-section corresponding to the arithmetic and geometric mean values of the spiral rotation (Figure 5). Cut this smaller volume with another ellipse. The continued subdivision in this way defines the rudiments of a general theory of elliptic functions (Figure 6).

9. Modern "information theory" (e.g., Wiener-Shannon and John von Neumann) is a doctrine derived chiefly from Boltzmann's theory of statistical fluctuations applied to mechanistic gas-theory (percussive theory of heat). The fallacies of this dogma have played a leading part in encouraging the ruin and decay of the U.S. economy (in particular) under the auspices of such titles as "cybernetics," "technetronic age," and the assumption that "information," rather than production of goods, is the basis for growth of an economy. The writer's principal contribution to modern science, since 1952, has been his disproof of the Wiener-Shannon (Boltzmann) dogma for economic science, the so-called LaRouche-Riemann method of economic forecasting and analysis.

Although individual man is mortal, the transmission of a scientifically progressing culture over successive generations impart to that society a form of economic growth congruent with the growth of a living process, a growth implicit in the notion of an increase of potential relative population-density. This growth of societies is accomplished through the scientific-technological revolutions produced by the creative-mental activity of individuals, mental activity of the form of the Higher Hypothesis. The feature of the transmitted, developing culture which accounts for successive such Higher Hypotheses, is the development (perfection) of a set of principles of scientific discovery of the form of a Hypothesis of the Higher Hypothesis.

The success of mankind in fulfilling the cited injunctions of the Book of Genesis—possible in this way and no other way, show that the process of perfection of the Hypothesis of the Higher Hypothesis is converging upon agreement with the lawful principle underlying the universe as a whole. Hence, the authority of scientific knowledge does not lie in the “repeatability” of any set of experiments peculiar to a particular interval between successive scientific-technological revolutions. Simple Hypothesis by itself does not contain any empirical proof bearing upon the fundamental laws of our universe. Empirical proof bearing on the fundamental laws of our universe is located only in those features of scientific progress which directly subsume successive Higher Hypothesis, successive scientific-technological revolutions. That experimental proof is not located within any one of those Higher Hypotheses, no matter how brilliant and valid that breakthrough is at that time. *Experimental knowledge bearing upon the fundamental laws of our universe is located uniquely in the perfecting of the Hypothesis*

of the Higher Hypothesis. This principle was already known to Plato, in whose writings (e.g., the *Timaeus* dialogue) it is immediately the premise for Plato’s rigorous theology, the theology employed by the greatest Judeo-Christian theologians of the recent 2,000 years.

We thus converge now upon the empirical (non-theological) proof of Judeo-Christian natural law required here.

The perfection of the Hypothesis of the Higher Hypothesis demands not only a rigor like that associated with synthetic geometries; this rigorous synthetic geometry must be applied to the elementary distinctions between living and non-living processes, between negentropic and entropic processes *universally*. These combined considerations constitute the kernel of empirical knowledge associated with the Hypothesis of the Higher Hypothesis. It is cultures converging upon this empirical knowledge which produce the successive technological breakthroughs required for continuity of human existence. It is that *developmental feature* of such cultures which is the *efficient cause* of technological progress. Although each fundamental scientific breakthrough corresponds to a Higher Hypothesis, it is the Hypothesis of the Higher Hypothesis which *causes* the Higher Hypothesis to be produced.

Republican strategy’s long-term objective is to induce and strengthen the influence and development of the cultural trait corresponding to the Hypothesis of the Higher Hypothesis among the nations individually and in their interaction with other nations. We shall turn our attention to the specifics of that application of the principle shortly; first, we must clean up some few, but important loose ends in the presentation of the proof itself.

First, the Hypothesis of the Higher Hypothesis is not a fixed conception, at least not in the sense of a

fixed set of algebraic laws. As is most conveniently illustrated by the internal history of the development of synthetic geometries in modern European science since Cusa's rediscovery of the isoperimetric theorem, the principles of fundamental discovery are enriched, perfected, by the progress of successive Higher Hypotheses. This does not represent an overthrow of the principles as previously extant; rather, it is a process of unfolding, as synthetic geometry's development is itself a process of unfolding of a "hereditary principle" of rigorous construction, and as the transition from synthetic geometries of circular action to synthetic geometries of self-similar conical spiral-action is also a continuation of the unfolding of synthetic geometries based upon circular action. The principles of fundamental discovery corresponding to the Hypothesis of the Higher Hypothesis are a self-elaborating set of principles.

Second, the significance of the term "self-elaborating" is afforded substance by comparing this with the metamorphic development of the human foetus, for example, in which a consistent principle of action of development generates a successive ordering of what are literally different species of living forms. Better, more general, we should equate "self-elaborating" to *negentropy* as we have defined *negentropy* here.

Third, the Hypothesis of the Higher Hypothesis is not immediately the actual lawful ordering of our universe. It is, rather, a set of cohering principles which converge upon the true laws of the universe, to the degree human progress brings our knowledge closer to agreement with the actual laws of the universe. In discussing this point, Plato contrasted the Hypothesis of the Higher Hypothesis to an *Unhypothesized Principle*, in which the latter corresponds to the lawful principle of generation and ordering of the universe as a whole. The Hypothesis of the Higher Hypothesis

is a method for approximating knowledge increasingly consistent with such an Unhypothesized Principle.

Fourth, however, the Hypothesis of the Higher Hypothesis is the only aspect of human knowledge which approximates truth concerning our universe as a whole. It is the proofs for validity of such cohering principles of discovery which are the final and only proof of the merits of scientific knowledge in general. These principles of discovery, conceived as a self-elaborating (self-improving) set of principles, constitute the only object to which the term *Reason* ought to be employed to refer. It is as Reason, so defined, is proven empirically, that the interpretation of experimental scientific knowledge is valid insofar as that knowledge is collected and interpreted according to the rigorous specifications of such Reason.¹⁰

The Unhypothesized Principle of Plato is the *Logos* of the Gospel of St. John. St. Augustine insists, in opposition to the Gnostic misinterpretation of the Nicene Creed predominating in the East, that this Unhypothesized Principle (*Logos*) flows from Christ as from God (The Creator, or, perhaps better, The Creating¹¹). This is the *filioque* doctrine of the Roman Catholic Church and of those Protestant offshoots of it which are within the realm of Apostolic Christianity. For mankind, only the Hypothesis of the Higher Hypothesis is possible.

On this basis, Cusa describes the man of the Hypothesis of the Higher Hypothesis as in the "image of the living God," as that Hypothesis reflects the Unhypothesized Principle of the *Logos*. Insofar as man acts according to that Hypothesis, the process of perfecting that Hypothesis defines man's action as "par-

10. This overthrows the notion of "inductive method" associated with empiricism and positivism.

11. Plato's term for God (*cf.* the *Timaeus*) is "Composer."

ticipating in God" by participating in work ordered to God's Will, according to the Logos which is God's Will.

In Christianity, one additional requirement is emphasized, as the Gospel of St. John emphasizes this. Since God gave Christ to die for love of all mankind, the person who would love God and participate in him must also participate in that love toward all mankind. That love features several, cohering tasks: (A) To regard all human life as sacred, because it incorporates that "divine spark" of creative-mental power, the potential Hypothesis of the Higher Hypothesis; (B) To foster the development of the Hypothesis of the Higher Hypothesis in all persons; (C) To foster the fruitfulness of all individual actions taken according to the guidance of the Hypothesis of the Higher Hypothesis, insofar as they are acts of such love toward all mankind.

The function of the republic is to be the necessary instrument for fostering and protecting these three features of an individual person's life. The republic is the instrument of natural law, as Cusa defines natural law.

With those remarks, we have adequately described the required proof for our purposes here.¹² We turn our attention now back to the general economic-monetary strategy we have outlined at the outset of this chapter; we focus now upon the *efficiency* of such a policy as a grand strategy for the United States. In other words, how does it work to the stated and implied ends sought?

The problem of man and society is, essentially, that each of us is born both a hedonistic beast and yet not a beast, by virtue of the "divine spark" of Reason within

12. This same area is covered in greater depth in L. H. LaRouche, Jr., "The Science of Mind," *The Campaigner*, New York, 1984, and in other published locations by the same author.

us. Insofar as our acts are subsumed by "original and immediate instincts," as Adam Smith proposes should be the case always,¹³ we are as beasts morally, and the society so ordered is bestial. To the degree loving guidance and self-development make Reason the master of our wills, that our sense of personal identity and self-interest shifts from our appetites to the good we effect to live after us, we become human. As we indicated in the preceding chapter, if the bestial predominates, the resulting culture and ordering of society are *oligarchical*; if Reason takes precedence in these matters, the ordering of society is that of a republic.

This dualism of human nature makes possible three, and only three moral categories of human personality. This subject is treated by Plato in his *Politeia*, by St. Augustine, and is the subject of Dante Alighieri's *Commedia*. All study of universal history, and of rigorous political science in particular demands a mastery of this matter of the three moral categories.

The person whose sense of personal identity and notions of personal self-interest are predominantly the irrationalist hedonist's "original and immediate instincts" is the resident of Dante's "Inferno." The person, at the other extreme, in whom Reason alone defines personal identity and self-interest, is the resident of "Paradise." Those whose day-to-day behavior is motivated by hedonistic impulses, but who adopt the identity and self-interest of checking those impulses known to have immoral consequences, are the residents of "Purgatory."

Scientific and technological progress are essential to nourishing Reason in societies. The discovery, from experience of day-to-day life, that technological progress is an efficient means for the betterment of the

13. *Op. cit.* 1759. This amoral dogma was the basis in argument for Smith's doctrine of the "Invisible Hand."

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human condition, nourishes belief in scientific discovery as a desirable order of the day-to-day practice of both individual and entire societies. Although technological progress by itself does not ensure the development of Reason, it provides a climate more or less indispensable for fostering Reason on a broad scale. It tilts the balance of forces in daily practice in favor of hegemony of those forces which are working to win their society to the republican cause of Reason.

The following illustration is most useful.

If generation after generation of a population labors and lives under a regime of unchanging customs of daily social life and labor, a "zero-technological-growth" state of affairs, that people must tend to become bestialized. The value of day-to-day practice is located in a technologically unchanging form of physical toil, like the toil of the food-gathering beast whose behavior does not alter from generation to generation. Ideas, discovery, have no practical day-to-day value in such an ordering of society. The society becomes an irrationally hedonistic culture, in which the power to impose one's arbitrary will upon others is the characteristic tendency in behavior and implicit philosophical and religious outlooks.

In a society in which day-to-day practice emphasizes learning of technologically more advanced forms of changed practice, the value placed upon labor and other practice is the individual's power to introduce and efficiently assimilate such changes. The day-to-day value placed upon the individual's social practice is the value placed upon the development of efficient powers of the individual mind to such useful effect. In such a society, the mind is the valued aspect of the individual; creative-mental potentials' development is what is valued in the individual. Thus, the individual is valued for his or her human qualities, rather than bestial qualities.

If a society once ordered by republican principles is dragged through the demoralizing experience of technological stagnation or even degradation, the consequence of this for increasing portions of a once-moral population is a deepening cultural pessimism, of the sort which the Siemens Foundation's Dr. Armin Mohler rightly identifies as the transformation in the German population of the Weimar period which made possible the rise of Nazism: bestiality.¹⁴

Coupled with the importance of the benefits of technological progress, whether the individual in society cultivates the healthful influence of technological progress is strongly influenced by the way in which the state and cultural institutions, including religious influences, influence the individual's choice of social identity. For example, although Soviet Russia has experienced significant technological progress, the heritage of "peasant culture" and definition of social identity promoted by the Soviet state encouraged resistance to assimilation of the moral implications of scientific progress within the Soviet Union as a whole. This Russian "peasant problem" is the principal cultural cause for the notorious failures of Soviet agriculture, and spills over into industry and elsewhere to be the principal cause for the persistence of "economic bottlenecks" throughout the Soviet economy generally. The resurgence of the "Third Rome" doctrine in a Soviet Russia becoming rapidly Dostoevskian neo-Nazi in form and general behavior merely reflects this problem.

Technological progress is indispensable, but it must

14. Dr. Mohler was a war-time Swiss volunteer into Hitler's Waffen SS. His *The Conservative Revolution in Germany, 1919-1933* was first written as a doctoral dissertation under the pro-Nazi Swiss philosopher Karl Jaspers. It is the "bible" of neo-Nazi "universal fascism" today.

be accompanied by propagation of the "republican idea," the conception of man and Creation characterizing Dr. Benjamin Franklin's transatlantic republican conspiracy of 1766-1789. This republican idea is not unique to the United States, of course; it is the common heritage of the American, French, German, Italian, Spanish, and other republican allies of Dr. Franklin's during that period. It is the combination of scientific-technological progress with the common "republican idea" as it occurs in the literate languages of all branches of Franklin's conspiracy, which is the combination of facets constituting the efficient principle of a republican grand strategy for the United States.

4. **Forty Years Later: The United Nations Has Been a Tragic Error**

We opened the first chapter of this report with reference to Elliott Roosevelt's 1946 *As He Saw It*; we begin this concluding chapter by reference to that same text. This time, we shall repeat our emphasis on those views of the war-time President and his son with which we have emphatically agreed throughout; but, we shall also reference a persisting second theme of the same book with which we must strongly disagree, especially in the light of developments nearly forty years since that President's untimely death.

Churchill shifted in his armchair. "The British Empire trade agreements," he began heavily, "are—"

Father broke in. "Yes. Those Empire trade agreements are a case in point. It's because of them that the people of India and Africa, of all the colonial Near East and Far East, are still as backward as they are."

Churchill's neck reddened and he crouched forward. "Mr. President, England does not propose for a moment to lose its favored position among the British Dominions. The trade that has made England great shall continue, and under conditions prescribed by England's ministers."

Immediately continuing the part of that dialogue to which we made reference in the opening chapter:

"You see," said Father slowly, "it is along here somewhere that there is likely to be some disagreement between you, Winston, and me.

"I am firmly of the belief that if we are to arrive at a stable peace it must involve the development of backward countries. Backward peoples. How can this be done? It can't be done, obviously, by eighteenth-century methods. Now—"

[Churchill:] "Who's talking eighteenth-century methods?"

"Whichever of your ministers recommends a policy which takes wealth in raw materials out of a colonial country, but which returns nothing to the people of that country in consideration. *Twentieth-century* methods involve bringing industry to those colonies. *Twentieth-century* methods include increasing the wealth of a people by increasing their standard of living, by educating them, by bringing them sanitation—by making sure that they get a return for the raw wealth of their community."

Around the room, all of us were leaning forward attentively. [Harry] Hopkins was grinning. Commander Thompson, Churchill's aide, was looking glum and alarmed. The P.M. himself was beginning to look apoplectic.¹

The following evening, as Elliott Roosevelt summed up the conference, Churchill said:

"Mr. President," he cried, "I believe you are trying to do away with the British Empire. Every idea you enter-

1. Elliott Roosevelt, *As He Saw It*, New York, 1946, pp. 35-37.

tain about the structure of the post-war world demonstrates it.

"But in spite of that"—and his forefinger waved—"in spite of that, we know that you constitute our only hope. And"—his voice sank dramatically—"you know that we know it. *You* know that *we* know that without America, the Empire won't stand."

Churchill admitted, in that moment, that he knew the peace could only be won according to precepts which the United States of America would lay down. And in saying what he did, he was acknowledging that British colonial policy would be a dead duck, and British attempts to dominate world trade would be a dead duck, and British ambitions to play off the U.S.S.R. against the U.S.A. would be a dead duck.

Or would have been, if Father had lived.²

So far, so good. The ominous theme first appears within the book in Point 8 of "The Atlantic Charter":

8. That they [the United States and United Kingdom] believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments.³

In the main, the other seven points of the Charter

2. *Ibid.*, pp. 41-42.

3. *Ibid.*, pp. 43-44.

were as good as the spirit of the times might have conjured out of a meeting between the two governments. In the lofty sentimentality of the concluding, eighth point, was embedded that tragic folly which founded the United Nations Organization (U.N.O.), and which fostered the policy climate in which the evil schemes of Bertrand Russell and his "liberal Establishment" ilk could have steered the planet to the brink of a total thermonuclear war, at whose crumbling edge our civilization now stands.

Already, in 1946, Elliott Roosevelt reported himself frightened and perplexed:

Our job is to find out the underlying causes, why it is that the peace is fast being lost, why it is that the knowledgeable gossip at Washington cocktail parties is of war with the Soviet Union "preferably before 1948"—which is to say, preferably before the Soviets can perfect *their* version of an atomic weapon. . . .

And the job begins by figuring out: What change was there, which swerved us from the road to peace and has sent us pell-mell in the opposite direction?

I believe that there is one fact which, once grasped and understood, leads to clarity and appreciation of all post-war political facts. This one fact is that when Franklin Roosevelt died, the force for progress in the modern world lost its most influential and most persuasive advocate. With his death, the most articulate voice for integrity among nations and the peoples of the world was stilled. More than that, for people everywhere in the world, he had been a symbol of America, and of freedom, on whom they had pinned their hope of liberation and a new world of peace and plenty; when he died, some of their hope died with him, and their faith.⁴

4. *Ibid.*, pp. 248-249.

As a description of the significance and impact of President Roosevelt's death, Elliott Roosevelt's remarks were an accurate reflection of the state of the affairs at the close of the war, both among us veterans returning from the war overseas, and among the peoples of the foreign countries we left behind as we returned. For those who are survivors of that generation of overseas veterans, in particular, those among us whose memories of that time are still keen today, Elliott Roosevelt's remarks then stand up as fully vindicated by nearly forty years of intervening history, two generations later. Elliott overlooks the one fatal error in his father's, and his own post-war policy, the United Nations policy prefigured in Point 8 of "The Atlantic Charter," but *otherwise* the observation on the global significance of Franklin Roosevelt's untimely death must be supported without reservation.

I was in India on the April 1945 evening we received the awful news that the President had died. By reflex, more than a score of the enlisted men in our small contingent gathered. In such matters, I often found myself called upon by my fellow soldiers to provide an assessment of matters; so it was on that occasion. I had been raised in an axiomatically Republican and evangelical Quaker family; without family prompting I became the only active Alfred Landon supporter I ever knew personally at that time, at the age of fourteen. Before December 7, 1941, I had been won over to Roosevelt, and was making such compromises with my Quaker conscience as seeking engineering or ambulance-service employment in combat areas overseas. Among those I knew in service during the war, there was only a rather small minority—about the proportions of Alf Landon's 1936 vote, which did not identify Roosevelt's leadership even more strongly with a better world after the war than the winning of the war, a victory which we took more or less for granted

as assured, if at an undetermined price. Roosevelt was for us a symbol of cultural optimism. When I spoke briefly in response to the request for my opinion on the significance of the President's death that evening, I spoke of my fear that "little men" would not fill the shoes of Roosevelt. There was general agreement; the loss of the President was saddening, the loss of a President most of us viewed as a friend. What was really saddening, what depressed me and many of us that evening was the question: *What will become of us and the world now?*

I recall the few months after the close of the war. I was pulled back from northern Burma into Calcutta. First to a replacement camp outside Calcutta, where I found myself informed that I had been drafted to be an enlisted men's representative from that camp—the transfer came as promptly as the relevant officials learned of the selection. I finished my time attached to an ordnance unit, and found myself immersed in both the Indian independence circles and among a circle of Calcutta Anglo-Indians: the subject was the ordering of the post-war world. The most vividly remembered experience of that period came as I was walking across Calcutta's large park, the Maidan, chatting on the post-war world order with some of my young Indian friends. We were approached by a small group of coolies, of the sort who were paid about eight *annas* a day (a few dimes' worth) by the British Raj in those days: illiterate poor muscle-laborers, living on starvation wages (their daily wage would buy about 1,000 calories of sugar-cake at the open-air markets). They spoke no English, but asked one of my friends "if the Sahib would mind answering a question from them?" Gladly, I responded through my interpreter. "Would the Americans send India textile machinery as soon as India had gained its independence?" I could only reply that I was an unimportant enlisted man,

but promised that I was personally committed to my country's assisting the industrial development of an independent India. That vividly remembered incident is exemplary of the way the Indians I knew looked at the United States at that time—President Roosevelt's United States.

The majority of the men boarding the U.S.S. *General Hersey* for the month's voyage to the United States through the Suez Canal were predominantly of the culturally optimistic outlook President Roosevelt's war-time leadership represented for us still at that time. For most, that optimism vanished soon after our landing back in the United States. A sickness of pessimism rapidly transformed the cultural optimists boarding the ships overseas. By the close of 1946, it was becoming very bad; I cursed "that little man," Harry S. Truman, and referred to the danger of "little men" in a letter I wrote to Columbia University President Dwight Eisenhower in mid-1947, urging him to run for the Democratic nomination.⁵

The bad smell from the U.N.O. reached my nostrils first earlier that same year. One evening, Dr. Victor Weisskopf was addressing a group of students at the Harvard campus; a friend invited me. I was interested in the early practicability of nuclear energy, and the professor's reply was detailed and most encouraging. I found myself immediately opposed to both the "Baruch Plan" and the Soviet counter-proposals; some of my classmates put me up to debate against spokesmen for both positions at a campus affair arranged for this purpose. I spoke then for the importance of nuclear energy for the development of the economy of India,

5. Eisenhower generously replied, pronouncing my arguments "non-arguable," but indicating that unspecified considerations made his seeking the nomination impossible at that time.

and argued that nuclear policy must be based upon the needs for such energy sources among the former colonial nations most emphatically. It was 1947, and the overwhelming majority of the audience applauded enthusiastically. A year later, they would not have repeated that applause. Elliott Roosevelt was surely accurate as he wrote in 1946: "when he died, some of their hope died with him, and their faith." Since I was fortunate to maintain that hope and faith, while most around me were losing it, I am peculiarly advantaged to have been a conscious observer of that downward process, to have experienced and studied the process in day-by-day details during that period, unlike most who had lost connection with the standpoint from which the fact of change in themselves might be readily observed.

What became of the returning generation? They plunged into cultural pessimism, accepting the changes they thought themselves too small to attempt to change, and fled as soon as possible to the utopian suburbia and a policy of "every man for himself." The descent along the course of cultural pessimism to a lower state of morality is not a transformation peculiar to Weimar Germany. It happened to us; it did not go as far as it did in Weimar Germany, chiefly because American power in the world gave us some degree of optimism—until the middle of the 1960s and afterward. Now, we are becoming rapidly "Weimarized," and delight more in destroying technology, basic industry, and agriculture, than even in maintaining a semblance of the progress we enjoyed under the impetus of FDR's 1939-1943 mobilization of our economy.

Yet, Elliott Roosevelt was also mistaken. His father's policies had contained the seeds of destruction, seeds of destruction which Elliott Roosevelt strongly endorsed in that book. The "Morgenthau Plan" for the de-industrialization of Germany was not merely an

excess prompted by understandable anger of the war-time period. Although the implementation of the Morgenthau Plan (and matching British and Soviet plans, as well) was aborted about 1948-1949, we are paying today—in the imminent defection of West Germany into "Finlandization"—for foolish policies of the post-war occupation, most emphatically the policies and influence of Chatham House's Wilton Park organization.⁶ The worst of the seeds of destruction embedded within Roosevelt's war-time policies was the United Nations policy prefigured earliest in Point 8 of the Atlantic Charter.

The point can be usefully restated: President Roosevelt, at least as Elliott Roosevelt describes his thinking, understood nothing of the causes of warfare, or of the fact that warfare is sometimes morally imperative. There are a few follies in history worse than the sentimental claptrap about "outlawing war" and proposing that "armaments cause wars," but these sentimental gushings, made the basis for policy, are more liable to cause new wars than to prevent them.

In looking back across two generations, into the midst of World War II, we are grasping a chunk of history adequate in scope to present us a picture of the way in which cultural paradigms introduced by one generation may cause the doom of that nation two or three generations later. In this broader overview of an historical process, the "factors" of ultimately the greatest importance may have appeared, at the time

6. Henry Kissinger, programmed through the Harvard unit of the British Chatham House Wilton Park operations, established his influence over the Wilton Park-programmed ex-Nazi Helmut Schmidt in this way. One of the most pathetic outbursts in recent times is former SPD Chancellor Schmidt's boasting publicly that he had shared use of U. S. Secretary of State George Shultz's bathtub with Henry Kissinger.

of their incorporation in policy-making, merely matters of inconclusive shadings of emphasis. What, to the present, might seem a policy decision of no perceivable importance for the longer term, may often prove to be the seed of destruction of the nation which adopts such a policy decision.

"Perhaps you are right," someone might have said during the immediate post-war period, "in arguing that it is not armaments which cause wars. Why bother to argue that point? It would be a good thing to reduce arms spending at this time. If some one wishes to explain the need for arms reduction with some silly theory about armaments causing wars, forget it; it's not worth arguing about. Stick to the practical issue, shall we have an arms reduction at this moment, or not?" Such a fellow overlooks the fact that once the belief that "armaments cause war" is made significantly widespread in the population, this belief will have long-range effects for which our grandchildren may suffer greatly.

Let us concentrate on the issue of the U.N.O. itself.

Although Bertrand Russell denounced the U.N.O. as not meeting his specifications for a "world government" organization, the driving force behind the establishment and consolidation of the U.N.O. has been the world-federalist movement earlier associated with the League of Nations charade. It represents not actually a "world-government" body as Russell, Wells, et al. demanded; it represents a process leading in such a direction. It is a typically Fabian approach to accomplishing something present opinion would not tolerate by a gradual process, as the persisting discussion of the tactics of "creeping socialism" exemplify. In studying policy shifts of this and other varieties, we must always ask ourselves whether or not the policy shift represents the first step toward effecting a general cultural-paradigm shift; we must project the precal-

culable future consequences of such a paradigm-shifting process two, three or more generations ahead. The mere fact that such a process of paradigm-shift appears to make little change in day-to-day practical realities at the beginning of such a process, must not be employed as argument that such a beginning of the process should not be vigorously and efficiently opposed.

The reason we lay such stress on long-range cultural-paradigm shifts in projecting a present-day strategic doctrine for the United States, is that the ordinary elected official or other high-level policy-shaper is more or less proud of his own professed ignorance or lack of interest in history. The one point on which we have some degree of agreement with the late Professor George Santayana is his report that those who ignore history are doomed to repeat it.

The self-esteemed "practical politician"—and many others—speaks of "my practical experience," or expresses the same idea in other words to the same effect. By this he means, at best, the connection between causes and effects as he has experienced those connections entirely within the scope of his conscious experience. "Experience has shown" him "what is practical." He may, upon occasion, inflate the ears of his listeners with homilies to this effect. Of the effects transmitted from the past to the present, his opinion is: "Why bring that up? It happened long before your time or mine. I see no point in dragging that in to the discussion of this issue." Or, of the decade ahead: "Look, a lot of things will happen between now and then. Let's be practical; we have an election coming up next year. That's what I've got to worry about; tell me how this will affect the outcome of my re-election campaign."

So, Friedrich Schiller, reflecting upon the brutish follies of the French Jacobin Terror, wrote contemp-

tuously, and justly, of "little people."⁷ When the members of a society are so shrunken in their intellectual and moral powers of comprehension, that little is real to them that does not affect directly and immediately "my career, my family, my community," shrewd and wicked men of influence working from behind the scenes can cleverly lure such "little people" into the self-destruction of great nations.

We no longer teach history in our public schools, and what university textbooks supply on this subject is tedious reinterpretation of accounts which were chiefly already lies when assembled (in approximately the late nineteenth and early twentieth centuries, in the case of American history). This hoax were impossible to sustain if public-school curricula included the Greek classics as a starting-point, to induce the student to think of a span of about 2,500 years of European history, and to trace over that period the unraveling of the issues which tore Greece apart from the time of Solon's reforms, circa 599 B.C. For lack of such competent training of our citizens in the rudiments of knowledge indispensable to the functions of citizenship, our people generally have been degraded into "little people," as Schiller described this affliction, and many of the members of Congress are distinguished by intellects infinitesimal in breadth of space and time. So, our politicians govern us worse than badly; the citizenry smells that something is badly wrong about our processes of government, our policies—that things go only from bad to worse each year, but the citizenry generally has no idea of what is wrong with our government's policies, or why. The citizen is like the

7. "The century has produced a great moment" [Benjamin Franklin's 1766-1789 transatlantic conspiracy] "but the moment has found a little people."

fellow whose nose informs him with certainty that there is a dead rat in the walls of the room somewhere, but how to locate and remove it he is not certain.

The majority of our most profound problems are outgrowths of shadings of policy-making which seemed hardly worth arguing for or against at the time they were effected.

When we study history over a span of generations, as we are doing in this report, and as we are doing at this point by aid of reference to *As He Saw It*, the empirical evidence obliges us to discover that it is precisely those shadings of difference which appear trivial from the narrower viewpoint which are the true causes of the calamities afflicting later generations. What is crucial is those small differences in emphasis which catalyze cultural-paradigm shifts over the course of generations. The cancer which killed the sixty-year-old man yesterday, came chiefly from his oversalting his food, day by day, year after year. So it is in history, in the real consequences of the policies we introduce today.

The argument for the U.N.O.'s transitional efforts to establish itself as a "world-government" agency is that it is the existence of the nation-state which promotes war between nations. That, only to the degree nations surrender their sovereignty to a supranational agency approximating the imperial powers of a world-government agency, can the common will of the world government's parliamentary agencies constrain the rampant "egoism" and innate "aggressiveness" of the nation-state. In the same vein, it is argued that war can be avoided by resorting to supranational arbitration, and thus obtaining the basis for elimination of arms. As the evil Bertrand Russell proposed, nations must be deprived of their sovereignty, and authority over them surrendered to a world-government agency

with monopoly over adequate means to make war; such disarmament is the Fabian's means for destroying the means of a nation-state to defend its sovereignty.

This wicked idea has become popular among developing and other weaker nations outside the two superpower alliances, for the simple reason that those nations' military capabilities are inadequate to resist the military means of a nuclear superpower. The notion of using the U.N.O. as a supragovernmental agency with power over the superpowers, is therefore attractive to some of these weaker nations. This wishful attitude toward the U.N.O. has made it much easier for the liberal Establishments of London, New York, and Switzerland to use the U.N.O. and such supranational agencies as the IMF, World Bank, and GATT to loot the developing nations (and others) as the Swiss bankers and their imperialist confederates require. By seeking to enshackle the nuclear might of the superpower alliances, developing nations have helped greatly to destroy themselves, to obliterate large aspects of the national sovereignty they thus delude themselves they are defending.

Clearly, Elliott Roosevelt knew almost nothing of real history in general, or the history of the institution of the sovereign nation-state in particular. Not only Elliott Roosevelt's testimony, but corroborating actions of President Roosevelt's administration prove a kindred flaw in that quarter. President Roosevelt clearly knew more of real history than any successor President since Dwight Eisenhower, and therefore he appears a relative giant in intellect and executive powers by comparison with all among those who followed him in that office. However, on the points of history we are considering here, he was dangerously ignorant.

The problem here, the problem as it affects such strata of the U.S. governing elite as Roosevelt himself, is the deep infection of our leading universities and

public opinion with the doctrine of "American Pragmatism," especially from approximately the 1870s onward. For reasons we have noted, the American Establishment was already permeated with the "nineteenth-century British philosophical radicalism" otherwise called "British nineteenth-century liberalism." "American Pragmatism," of such Fabians as William James, John Dewey,⁸ Walter Lippmann, Justice Oliver Wendell Holmes,⁹ and so forth, is a rationalism for "British nineteenth-century liberalism," and was therefore agreeably received among the families of the Establishment from the beginning. The use of the fraudulent rewriting of U.S. history by the Fabian Charles Beard, by Walter Lippmann, and so on, as these hoaxes took over our public schools during the 1920s and 1930s, represents more than five generations of saturating public opinion with outright lies taught solemnly as "authoritative historiography" by the gentlemen-professors at Harvard, Princeton, Yale, and kindred points of infection. As Anton Chaitkin has shown, anyone who troubles to assemble the newspapers, the books, and the correspondence of leading figures from the relevant periods of our history, produces immediately a picture directly contrary to what is solemnly taught in universities today.¹⁰ However, even among the elite, such as Roosevelt himself, the

8. Dewey's notoriety began as teacher at the Fabian School of Chicago, which John D. Rockefeller II, after a Fabian education in London, transformed into the University of Chicago.

9. An insight into the problems of Holmes's role in the U.S. Supreme Court is obtained by reading the published Holmes-Laski correspondence, and by examining Holmes's relationship to President Woodrow Wilson and Wilson's "controller," Colonel House. Holmes was philosophically a Fabian, influenced by Fabians.

10. Anton Chaitkin, *op. cit.*

effect of the "revision" of U.S. history by U.S. agents of British nineteenth-century liberalism was, even during Roosevelt's youth, to deprive those members of the elites of a rigorous grounding in the ABCs of history.

The body of law bearing directly upon the subject of the modern European form of sovereign nation-state republic is chiefly the successive work of Dante Alighieri and Cardinal Nicolaus of Cusa, the same Cusa who set into motion directly the entire accomplishment of modern European mathematical science. Yet, how many know of Cusa's work today? The known writings of Leonardo da Vinci were concealed by British and other aristocratic families for centuries! Although modern mathematical physics was founded by the work of Johannes Kepler, in what schools, what school libraries today, can you find English-language translations of Kepler's principal books—books on which the entirety of comprehensive mathematical physics is directly based? How many know that our republic was founded upon "Augustinian law," in direct opposition to the "Romanic law" prevailing then in Britain, and that in more recent times, the Establishment has successfully accomplished the practice of law in courts according to "Romanic law," in direct opposition to U.S. constitutional law?¹¹

We defined the elementary principles of natural law (Augustinian law) in the preceding chapter. We now add to that the definition of the functions of the modern sovereign nation-state republic according to such natural law.

Excepting the case of the Ionian city-state republics and the case of classical Athens, nation-state republics first appeared on this planet during the second half of

11. The philosophy of law of Dante and Cusa is the modern presentation of "Augustinian law."

the fifteenth century, first as the re-creation of France by Louis XI, and, later, the establishment of Tudor England under the influence of the Erasmians. The political order in Europe, from Charlemagne through to France's Louis XI, was a "world federalist" order, chiefly the Holy Roman Empire and nations loosely federated to its law. The earlier known political forms of "state" are either empires according to the Persian-Roman imperial model, or were barbaric forms of oligarchical state, in which law was subsumed by doctrines of "blood and soil."

It is therefore a fraud, a lie, to propose that warfare is a product of the emergence of the modern industrial nation-state, or to propose that technological improvements in arms—"arms races"—are proven to be a cause of increase in the likelihood of warfare on this planet. Relatively speaking, the greatest suffering and destruction inflicted through aid of warfare in Western Europe since the collapse of the Roman Empire occurred during the fourteenth century's "New Dark Age." Over the course of a century of Black Guelph wars, half the parishes of Europe vanished; the population of Europe was halved over this period, with the death of one-third of the remaining portion of the reduced population by the Black Death merely the natural and culminating consequence of this Black Guelph rule.

Over the entirety of history, as Bertrand Russell recommended for modern population-reduction practice, the most effective instruments of mass-killing have been famine and epidemic. As we have noted, if presently prevailing policies of the International Monetary Fund and World Bank are merely continued, by approximately the close of this century, the planet will plunge into a "biological holocaust" which might not cease until human life on this planet were nearly or even entirely extinguished, a more hideous

consequence than a full-scale thermonuclear war would accomplish. *Would it not be worth a thermonuclear war, if no other remedy were available, to prevent such a biological holocaust?* If you knew that Henry A. Kissinger's 1938-style Neville Chamberlain negotiations with Moscow tend to ensure Soviet military domination of the world, and that such domination ensures the degradation of reduced populations of future generations to the moral state of beasts, what price would be too great to prevent such negotiations?

The initial proposal for the establishment of nation-state republics was developed by Dante, notably in his *De Monarchia*. The entirety of Dante's literary work, including the *Commedia*, was addressed to those flaws in Charlemagne's "world-federalist" design which had led into the Inquisition and the eruption of Guelph-Ghibelline wars following the death of Friedrich II in A.D. 1250. What flaw within Charlemagne's order had permitted the eruption of the "New Dark Age" which Dante witnessed developing around him at the beginning of the fourteenth century? This was not a disagreement with the purpose of Charlemagne's and Alcuin's design, to found a republic of Christendom; it was recognition of the causes for the failure of that attempt.

The key, for Dante, was the fact that the use of medieval Latin as a *lingua franca* of government promoted the degeneration of native languages into brutish dialects. Since persons are able to think consciously only as they are able to articulate conceptions in terms of language, a brutish dialect is the hallmark of a morally brutish individual. It was the brutishness of the masses of people which the Black Guelph faction—and the Guelph faction before it—had exploited to transform those people into mass social battering-rams against civilization, just as the Swiss oligarchical families of the eighteenth century collaborated with the

Jesuits in France to create Robespierre's Jacobins and the Jacobin Terror.

What was needed to remedy this flaw, was the transformation of brutish native dialects into literate forms of national languages, as Dante accomplished almost single-handedly in reviving a literate form of the Italian language.¹² Related movements in England (e.g., Chaucer), in France (e.g., Rabelais), the Erasmians (Rabelais was one) generally, and the movement in England which produced such notables as William Shakespeare and the King James Authorized Version of the Bible. The development of New High German is part of this picture. The poet Shelley, in his "In Defence of Poetry," refers to periods of history in which the "power of receiving and imparting profound and impassioned conceptions respecting man and nature" is greatly increased; this is the function of a richly developing political culture based on a literate form of national language.

The self-government of a people must be through national institutions based on repudiation of local dialects in favor of general legal requirement of a common literate form of national language. Without such an arrangement, a republic as a form of self-government of a people, is impossible to realize.

This function of literate language as the basis for constituting a republican form of nation-state, overlaps another indispensable function of that nation-state.

The individual who dedicates his or her life to the scattering of an individual's good deeds, may consider himself or herself a fool in the end, if the society as

12. Contrary to the myth that Italian is an offshoot of "Latin Vulgate," Italian is a distinct language probably older than Latin, the language of the Italian people subjugated by Rome. French and modern Italian, for example, are derivative from this Italian language (chiefly), and not Latin.

a whole follows after, crushing each good deed as it were done, and encouraging the fruits of immoral brutishness. The fostering and protection of the good which the individual contributes to society, and the complementary crushing of the impulses and consequences of wickedness, requires the functions of the state. Without the state's fulfillment of this function, the good contributed by the individual can not be fostered and protected to the advantage of present and future generations of all mankind.

The establishment of a system of sovereign nation-state republics, as prefigured by Dante's *De Monarchia*, etc., is first exhaustively explored again in the *Concordantia Catholica* of Nicolaus of Cusa, and explored further in later writings of Cusa's. Although each nation-state meeting Dante's specifications of sovereignty must be completely sovereign *with respect to other states*, and also sovereign vis-à-vis the attempted encroachments of each and all supranational agencies, all states are bound by a body of *natural law* equally enforceable for all.

In recorded history, this problem was first treated by Solon of Athens, who explained the reasons he composed his constitutional poem for that city. The same argument is treated by Plato. Since most of the moral strata of nations are at best residents of Dante's "Purgatory," we must not permit a republic to be governed by the will of majorities without check. The people must bind themselves to a constitution, to the effect that any episodic decision by a majority which violates that constitution obliges the state to meet certain obligations, including obligations to afford protection of certain inalienable rights of individual persons. Thus, we speak of a "government of law, rather than men." *This should not be interpreted to mean a "government by legislative law," but only constitu-*

tional law. Legislatures are "necessary evils," which are more prone to enact bad laws than good ones, at least in most periods of their existence, and a parliamentary democracy is one of the most hideous forms of potential oligarchical dictatorship yet designed. Its impotence and anarchy invite and promote the creation of government by a permanent governmental bureaucracy (unelected), and in times of crisis, parliamentary ineptitude promotes the circumstances in which a Caesar comes to power.

Plato described a constitutional republic as "the second-best form of republic," precisely because the need for constitutional law reflects the inadequate moral development of the nation's electorate.

The function of constitutional law is to reflect the higher body of natural law, as we defined the principles of natural law in the preceding chapter of this report. On this account, the U.S. federal Constitution of 1787, not overlooking regrettable compromises adopted to ensure its adoption, is the best constitution ever adopted by any modern nation-state.

In comparing the constitutions of other nations with the U.S. Constitution of 1787-1789, what strikes us first is the length of those other constitutions: dozens of "laundry lists" of do's and don'ts pasted to one another seemingly interminably. Clearly, the authors of these constitutions did not grasp the meaning of the word "constitution." They included in the constitution provisions which belong entirely to the province of legislative law. Worse, a fault inherent in such misguided effort at comprehensive, detailed elaboration of a legal code, each element of the list tends to be in paradoxical opposition to other elements of the same list. Since those parts of the constitution which have a properly constitutional quality are placed thus on an equal footing with what is merely a mass of contra-

dictory pieces of legislation, there is no rational basis for resolving the conflicts of the constitution by a constitutional-law process.

A constitution should limit itself to two areas of responsibility. First, to stipulate the principles of constitutional law. Second, to define and order the institutions of self-government, their respective classes of duties and powers, and the relationship among these elements of self-government. The first must link the elaboration of constitutional law to natural law's authority. The second must define an administrative and legislative process whose characteristic feature is a deliberative process, with built-in "error-correcting mechanisms," consistent with the principles of natural law, consistent with the functions of the state under natural law's authority.

Although the *explicit* authority of natural law over the affairs of a republic is a mediated relationship, mediated through constitutional law, the authority of natural law is not diluted by the fact of mediation. The purpose of republican constitutional law is to mediate the authority of natural law into the functions of the republic.

As we showed the reasons for this, during our discussions of natural law in the preceding chapter, the function of natural law is not to impose a fixed order upon mankind. Natural law is known to man as the cohering principles associated with a process, the process of the Hypothesis of the Higher Hypothesis. The function of the state is to promote the development of this process through the creative-mental powers of the individual person, the only source for the furtherance of that process. The development of the individual person to this effect is the essential function of the state, the purpose for the existence of the state under natural law. Hence, Dante's emphasis on the promotion of literate language is not merely an im-

provement of the political order, but an emphasis indispensable to realizing the true purpose of the state. Hence, natural law, in practice, requires that the affairs of mankind be ruled by a system of sovereign nation-state republics subject to no external authority over their sovereignty but the natural law itself.

Hence, it were true that no republics ever have proper cause to make war against one another. However, not all nations are republics, and among those which are, it is unfortunately not uncommon that an oligarchical faction might seize control of that government. From what we have outlined thus far, and in preceding chapters of this report, the following observations follows:

1. That the only justifiable cause for warfare by a republic is to combat *oligarchism*. Oligarchism is the enemy of mankind among men, and must be combatted by whatever means are most appropriate at all times.
2. It is not necessary to add that republics have the right to defend themselves against attack; no nation would attack a republic unless that nation were acting as an instrument of an oligarchical form of interest.
3. Among oligarchies, we include all "blood and soil" forms of social-political currents, emphatically those which define self-interest as the assertion of the will of such a culture or religion, or race, over the interests of a community of principle among republics.
4. No law or related kind of decision made by a supranational institution is binding upon the government or any part of the people of any republic. If the attempt to invade the sovereignty of a republic in this way shall be made by an institution which is oligarchical in character, the citizens of the republic have the right to resist such encroachments with as much force as may be necessary to resist efficiently.

5. Similarly, any construction of the term "international law" which is not subject to natural law is null and void in practice of all republics, and is not law binding upon the institutions or persons of republics.

These stipulations prohibit a republic from treating an institution such as the U.N.O. nations as having any authority but that of a diplomatic forum. The objections to the U.N.O.'s functioning as more than a diplomatic forum are principally as follows. First, the U.N.O. does not recognize natural law as binding upon it, and its deliberative processes are not consistent with natural law. Second, voting power is given to nations whose character or governments are oligarchical in nature, to the effect that a majority vote achieved through support of a resolution by such governments would have to be rejected on those grounds by all true republics. Third, the U.N.O. has repeatedly attempted to assume functions of a world-government character; no such actions are tolerable. Worst, on this latter point, are day-to-day functions of agencies associated with the U.N.O, including monetary agencies responsible for promoting genocide against nations and peoples. Other features of the U.N.O. have been employed to conduit subversion into member states.

There is a continuing war between two irreconcilable factions in the world: republican versus oligarchical. It must be our dedication that the republican prevail absolutely. As we seek to redeem the sinner while destroying the sin, the obligation to resort to methods of warfare to defend the republican cause against the oligarchical is one we undertake reluctantly, not only because of the loss of life among our own people, but because we wish not to destroy even the sinner in the process of destroying the sin. Moreover, among the civilians and combatants of an op-

posing nation, there are good people whose only fault is that they are subject to an oligarchical government. We seek to avoid war, to obtain victory without war in this continuing combat between good and evil, but we must prepare to be able to win wars as long as oligarchism exists, not because we admire war, but because it is oligarchism's brutish nature to force us to the point of warfare. *As long as oligarchism exists and controls some governments, the persistence of the institution of war is assured.*

Some sentimental fellow gushes: "War is so horrible we must outlaw war at any price."

We challenge him: "Has the last oligarchical government fallen?"

"I refuse to get into that sort of discussion; war is the evil. We must outlaw war!"

"Then hasten to destroy the last remaining oligarchical government in the world, and then it will not be necessary to outlaw war."

"That's not practical. Are you for outlawing war, or are you a war-monger?"

"I am a republican. I seek to avoid war by deterring the oligarchs. I am arming efficiently, just in case the oligarchs do what they do instinctively."

As Elliott Roosevelt emphasizes, the sympathy for the U.N.O. project which he conveys in the book overlapped the book's interpretation of the causes of the war with Nazi Germany. The gist of the matter is reflected in the portions of the Yalta agreements cited in the book. The emphasis Elliott Roosevelt puts upon these terms is also indicative:

"It is our inflexible purpose," wrote the three partners, "to destroy German militarism and Nazism and to ensure that Germany will never again be able to disturb the peace of the world. We are determined . . . to eliminate or control all German industry. . . ." Father was a propo-

nent of what was known in this country as the Morgenthau Plan, the terms of which called for striking at the heart of the industrial potential without which no modern nation can wage war. He found a ready listener to this plan in Marshal Stalin. It is the fault of neither of these two men than these stringent terms have not been followed out.¹³

Embedded in these remarks is an implied "theory" of the causes for World War II which flies in the face of all of the evidence, especially evidence most embarrassing to Winston Churchill, as well as to variously, the Soviet government's Hitler-Stalin Pact, and the role of such U.S. Establishment interest as the Harrimans¹⁴ and Morgans of the I. G. Farben cartel. It was neither German industrialism nor German militarism which brought Hitler to power, but rather the Versailles creditors of Weimar Germany's war reparations, acting through such institutions as the Basel, Switzerland Bank for International Settlements, Montagu Norman of the Bank of England, and allied financial interests in New York City. The key man was Nazi Economics Minister-to-be Hjalmar Schacht, who personally put Hitler into power in Germany, using the Morgan-linked Schroeder Bank, whose 1930s directors included Morgan's Allen Dulles, as the banking conduit for the funds collected for Hitler.

Philosophically, Dr. Armin Mohler's *The Conservative Revolution* is as accurate a scholarly account of Hitler's origins and backing as could ever be expected from a pro-Nazi source writing for publication. Nazism was the avowed enemy of the German classical tra-

13. *Op. cit.*, p. 238.

14. Averell Harriman, who, like Churchill, had been a public defender of Benito Mussolini into about 1938, and whose family had praised Hitler's "racial hygiene" dogmas, was Undersecretary of State!

dition of Leibniz, Lessing, Schiller, the Humboldts, Scharnhorst, vom Stein, and Friedrich List—as Friedrich Nietzsche insisted, as Neville Chamberlain's Nazi cousin, Houston Chamberlain, insisted, as Richard Wagner insisted, and as all the Nazi ideologues insisted over and over again. The closest approximation of the Nazis of the 1920s and 1933-1934 today is the Green Party of Germany, an echo of the "national bolshevist" and "solidarist" wing of the Gregor Strasser mass-based current of the Nazi Party.¹⁵

Simply, German industrialization (Leibniz, Humboldt, von Cotta, Friedrich List, et al.) was based upon the design known at the time as the American System of political economy (U.S. Treasury Secretary Alexander Hamilton, Mathew Carey, Friedrich List, Henry C. Carey, Henry Clay, et al.). The German military system was founded by the republican reformers, vom Stein, Humboldt, and Scharnhorst, on the model of Lazare Carnot's sweeping reforms of warfare during the 1793-1794 period. At Yalta, Churchill, Roosevelt, and Stalin agreed to destroy German republicanism, the natural ally of the United States, at the roots, and Elliott Roosevelt heralds this in his book. What monstrous folly!—*for which the United States' European military alliance is placed in grave jeopardy today!*

It is most relevant, at this point, to compare the post-war U.S. occupation policies of General Julius Klein, John J. McCloy, et al., for post-war Germany with the policies which General Douglas MacArthur followed in Japan.

The Japan economic model is predominantly the American System of Hamilton, the Careys and Friedrich List. The pre-1941 cultural links of Japan to the United States were aborted by Teddy Roosevelt's succeeding the assassinated President McKinley, but the

15. Mohler, *op. cit.*

economic model was predominantly that of the Meiji Restoration and Henry C. Carey's student and collaborator, E. Peshine Smith,¹⁶ economic adviser to the Meiji Restoration. MacArthur and others insisted on maintaining the institution of the Emperor, as essential to holding Japan culturally together under the impact of shock of military defeat and occupation. Broadly, the American System heritage of the Meiji Restoration was permitted to express itself.

In the case of Germany, the problem was the suppression of the German classical republican cultural influence by, first, the 1815 Congress of Vienna, by arrangements under Bismarck, and by influences on the Hohenzollerns and sections of the German aristocracy which brought the German oligarchical currents into a position of relative dominance *comparable to the arrangements in Britain*. The by-words of an enlightened U.S. occupation of Germany would have been Leibniz, Schiller, Humboldt, Scharnhorst, vom Stein, and Friedrich List. Instead, the U.S. occupation newspaper launched a witch-hunt against the conductor Wilhelm Furtwängler, and against the German classical (republican) cultural heritage, employing such scoundrels as Margaret Mead in this undertaking. We, and the British, governed by extensive use of "embarrassing documents," both genuine and forged for the occasion, controlling the former German officials who were permitted to occupy key positions of influence in occupied and post-1956 West Germany.

Apparently, Roosevelt's attitude at an earlier point in the war was less voracious. According to Elliott Roosevelt's account:

16. See E. Peshine Smith, *A Manual of Political Economy* (1853), Kelley Reprint, New York, 1966. See Henry C. Carey on Smith in Japan, *The Unity of Law*, (1872), Kelley Reprints, 1967, pp. 127 and 247n.

... [S]aid Father firmly, "When we've won the war, the four great powers will be responsible for the peace. It's high time for us to be thinking of the future, building for it. France, for example, France will have to take its rightful place in that organization. These great powers will have to assume the task of bringing education, raising the standards of living, improving the health conditions—of all of the backward, depressed colonial areas of the world.

"And when they've had a chance to reach maturity, they must have the opportunity extended them of independence. After the United Nations as a whole have decided that they are prepared for it.

"If this isn't done, we might as well agree that we're in for another war."¹⁷

That should have signified commitment to mobilize the industrial economy of post-war Germany to produce for the world's hunger for capital goods. Indeed, Roosevelt did resist the partition of post-war Germany, although, from Elliott's account, as we have noted, he does appear to have been a backer of the Morgenthau Plan for savage depopulation of the Ruhr region by aid of famine: *genocide*, if one thinks the matter through.

There are other elements of the President's thinking, as reported by Elliott, which merit attention in this connection. For example:

"Hey, listen, Pop. I don't quite see this. I know the colonies are important—but after all they *do* belong to France . . . how come we can talk about not returning them?"

He looked at me. "How do they belong to France? Why does Moricim, inhabited by Moroccans, belong to France? Or take Indo-China. The Japanese control that

17. *Op. cit.*, pp. 76-77.

colony now. Why was it a cinch for the Japanese to conquer that land? The native Indo-Chinese have been so downtrodden that they thought to themselves: Anything must be better, than to live under French colonial rule! Should a land belong to France? By what logic and by what custom and by what historical rule?"

"Yes, but. . . ."

"I'm talking about another war, Elliott," Father cried, his voice suddenly sharp. "I'm talking about what will happen to our world, if after *this* war we allow millions of people to slide back into the same semi-slavery. . . ."

"Don't think for a moment, Elliott, that the Americans would be dying in the Pacific tonight, if it hadn't been for the shortsighted greed of the French and the British and the Dutch. Shall we allow them to do it all, all over again. *Your* son will be about the right age, fifteen or twenty years from now. . . ."

"One sentence, Elliott. Then I'm going to kick you out of here. I'm tired. This is the sentence: When we've won the war, I will work with all my might and main to see to it that the United States is not wheedled into the position of accepting any plan that will further France's imperialistic ambitions, or that will aid or abet the British Empire in its imperial ambitions."¹⁸

Fine words, and excellent foresight. It required forty years before the world was brought to the edge of a threatened new war by U.S. capitulation to oligarchical policies of the bankers and international monetary agencies toward developing nations, but the President was using the fifteen-to-twenty-year figure merely to illustrate a valid point. It is a point which certainly neither Presidents Johnson, Nixon, Ford, Carter, nor—so far—Reagan has grasped. Any President who submits to the policies of Henry Kissinger and Kissinger's

18. *Ibid.*, pp. 114-116.

crowd is condoning butchery of nations based on the British imperialistic model, and that President is luring the world to the brink of war by that toleration of Kissinger alone.

In assessing the policies of any U.S. President, one must take into account the circumstances of the man in the Oval Office of the Executive Mansion. He is to a large degree a prisoner of both the federal bureaucracy, which has grown in power, and which functions virtually as a political dictatorship over the nation, as does the British civil service over the British government's functions. In addition, the importance of controlling the President's eyes and ears has created the potentially deadly phenomenon of the "White House Palace Guard"—of which the team of Kissinger and Haig are the most hideous example on record today, in their subverting and felling the Nixon Administration: setting up all of the incidents used to create the "Watergate" issue, then mis-advising the President's response to the issue, and finally inducing him to resign—to resign in faces of the charges of "obstruction of justice," which their counsel had created, "obstruction of justice" in the matter of inquiry *into an offense which Kissinger and Haig had directed!*

By controlling what and who the President sees and hears, the combination of the "White House Palace Guard" and leading sections of the federal bureaucracy can gain control over the mind of a President, especially if major news media are made complicit in the operations. The two areas in which Presidents are most vulnerable to such virtual "brainwashing" are foreign policy and economic-monetary policy. On the record, President Truman was a plaything in the hands of Secretaries of State; Kennedy was manifestly controlled by combinations including McGeorge Bundy and George Ball; Johnson "knew the ropes" better, but never really controlled foreign policy; Nixon was

very quickly taken over by Kissinger; Ford, too; Carter was a disaster and fool on all fronts; we have watched President Reagan be similarly massively deceived from the beginning of his Administration. Looking back at the studies we did of known long-range operations against the President which we published during December, January, and February of 1980-1981, we find him today the victim of each of these operations of which we attempted to forewarn him. As he has settled in the office, his dependency upon the federal bureaucracy and Palace Guard has increased to the degree that nearly a "fingertip control" over the President's perceptions is accomplished by such visible operations.

On this account, President Roosevelt was tougher to manipulate than any of the Presidents who followed him, far, far tougher. A glimpse of this shows up in Elliott Roosevelt's book. In a discussion of the Iran agreement, on which Elliott had done some work, the following conversational item is reported.

"... [T]hanks for what you did. That Pat Hurley," Father went on ruminatively. "He did a good job. If anybody can straighten out the mess of internal Chinese politics, he's the man. You know, Elliott," he said, throwing off a quilt and preparing to get up, "men like Pat Hurley are invaluable. Why? Because they're loyal. I can give him assignments that I'd *never* give a man in the State Department, because I can depend on him. You know what I mean?"

I was thinking about State Department men who had got Father into situations from which he had had to extricate himself.

"You know," Father was saying, "any number of times the men in the State Department have tried to conceal messages to me, delay them, hold them up somehow. Just because some of those career diplomats aren't in

accord with what they know I think. They should be working for Winston. As a matter of fact, a lot of the time, they *are*. Stop to think of 'em: any number of 'em are convinced that the way for America to conduct its foreign policy is to find out what the British are doing, and then copy that. It isn't a question of whether they're Democrats or Republicans," Father said, angrily warming to his subject. "As far as I know, Pat Hurley and a half-dozen others working for me are dyed-in-the-wool Republicans. But they know that their country's at war, and they're anxious to do what they can for their country. So they do it. . . . I was told," Father said, "six years ago, to clean out that State Department. It's like the British Foreign Office. They have a man there, his title is Permanent Under-Secretary. He's Permanent Under-Secretary if the government is Tory, or if it's Labour, or if it's Liberal. Makes no difference. There he is: Permanent. That's our State Department. So: there are men like Pat Hurley, and what they do is twice as valuable. . . ." ¹⁹

In President Ronald Reagan's case, he made a solemn and sincere pledge years back, that if he became President, Henry A. Kissinger would never enter his administration. He won initial primaries during 1980 by campaigning against Kissinger's Trilateral Commission. Yet, Kissinger has been back inside the White House as a policy-shaper since no later than October 1982, at a time that Kissinger was deeply involved in efforts to destroy the President's Middle East policy—less than two years after the President's inauguration! From the beginning, the President kept a "Kissinger State Department" in place, and headed it with a Kissinger crony, Alexander Haig, and replaced Haig with a close Kissinger confederate, George Shultz—whose bathtub is used by Kissinger and Helmut

19. *Ibid.*, pp. 204-205.

Schmidt, according to Schmidt's public account. The Lane Kirkland, George Shultz, Henry Kissinger, and Jay Lovestone-Irving Brown crowd are close Kissinger collaborators, according to our direct knowledge of operations, including operations against the President's Middle East and other policies. The President announces a solid strategic commitment to Western Europe, and U.S. Ambassador Arthur Burns speaks of the "inevitability" of decoupling of the U.S.A. from Germany—in print, Assistant Secretary of State Lawrence Eagleburger heavily underscored that by promoting de-coupling, and Henry Kissinger, while a member of the Administration, connives with his old cronies at the Aspen Institute, including NBC chief Thornton Bradshaw, chairman of RCA, in assembling a conference to promote the "de-coupling" of the United States from Europe demanded by the Soviet Empire!

The President doesn't know what his own policy is, because the State Department and Palace Guard surround him with a picture of the real world that has almost no correspondence to reality, so that the President is choosing policies for a world which does not in fact exist, but which he has been induced to believe does exist. This is how Kissinger got back into the Administration, moving from Latin American policy, into Far East policy, into Middle East policy, and more recently, packing a replica of Prime Minister Neville Chamberlain's old umbrella for a trip to Moscow.

One must be extremely carefully about attributing policies of a President's Administration to the President himself. One must not conclude that the President is responsible even for the policies announced with his own lips. In the case of F.D.R., one has not far to look to see some of the problems. Assistant Secretary of State Averell Harriman, for example, a frequent, high-ranking member of the President's conference parties abroad, and a professed fascist, from

a family of eugenicists who had publicly endorsed Hitler's "racial hygiene" policies, is today married to *Pamela Churchill* Harriman, a woman dedicated to bringing down the U.S. Constitution by 1987.²⁰ F.D.R. was tough, but his environment was saturated with Establishment circles collaborating in organized fashion with the British Establishment in efforts to mislead the President where they could not directly defeat his policy by confronting him openly.

We have illustrated, with the help of Elliott Roosevelt's book, that the President was very badly wrong in his Germany policy, and philosophically blind to ABCs of history in his misplaced support for the U.N.O. policy; we have also shown that in the main, the objectives of his post-war foreign policy were chiefly those with which we should agree heartily today. The Germany policy and the U.N.O. policy were thus of the character of "tragic flaws," as Schiller defines the principle of tragic flaw in both great tragic drama and real history alike. It was those tragic flaws which contributed much, and most directly, to making possible the potentially catastrophic blunders of the President's successors.

The President was right—and none of his successors, thus far, has been to the same degree—to em-

20. Mrs. Pamela Harriman is of the Winston-Churchill Churchill family. She is the single largest contributor to the Democratic Party presently—in money, that is, and exerts a degree of influence over the Democratic bureaucracy which is in excess of her weight as a contributor. She has repeatedly reminded the party that it is her intent to tear up the U.S. Constitution, and to replace that constitution with a form of parliamentary rule modeled on that of Britain. Her objectives, in short, are those of the famed Benedict Arnold. Her efforts to this end are strongly supported within elements of the Republican, as well as the Democratic Party. Cf. "Project '87," for example.

phasize the importance of opposing with U.S. "might and main" every effort of the British imperialists to reassert British "eighteenth-century methods" in world-trade arrangements. Except for President Eisenhower's "Atoms for Peace" and Suez Crisis interventions, no President since F.D.R. has done anything but capitulate shamelessly to the Anglo-American imperialist Establishments on this point, President Reagan—thus far—most emphatically included. It is past time that a U.S. President understood, and mustered the courage to implement F.D.R.'s policy on this point.

In this connection, it is worthwhile to pay attention to each case in which someone connected to the Administration derides this author on the basis of asserting either that the author's "personal attacks on Henry Kissinger are absurd,"²¹ or that such "personal attacks" are "counterproductive," and spoil the author's "credibility." Nothing the author has published or caused to be published on the subject of Henry Kissinger has been anything but the truthful product of rigorous research, and nothing published has been anything less than both truthful and bearing directly upon Kissinger's influence over the policies of the U.S. government. In the first instance, the claim that the charges against Kissinger are "absurd," the criticism is usually traced to a Kissinger accomplice; in the second variety of criticism, to a circle which either lacks the courage to attack Kissinger openly, or be associated with an open attack on Kissinger, for reasons of elementary personal cowardice.

Were I an official of government—say the Reagan Administration, and the order came down from the

21. Tom Braden, of Cable News Network's "Crossfire" (January 31, 1984), who made such an allegation, was a close associate of James J. Angleton, as Allen Dulles's chief of staff. Angleton is one of the major problem areas.

White House: "No circulation of reports which might be construed as detrimental to Henry Kissinger," I would, at the first occasion I possessed a fact detrimental to Kissinger, resign from the government, announcing that I had resigned because I refused to accept an order to cover up Henry A. Kissinger's malfeactions, and would make that as widespread a report as possible. That would be the action of a patriot. The problem of the weak-kneed variety of patriots, who fear to be associated with anyone who directly attacks Kissinger truthfully, is that the various Presidents since F.D.R. have either been entirely mere tools of the "liberal" Establishment, as Jimmy Carter was in the extreme, or have made "deals" with that Establishment, as did Eisenhower and Reagan, and to a much greater degree, Nixon. The weak-kneed patriot seeks to attempt to influence the course of events from the inside of such a rotten agreement, overlooking (wishfully) the fact that it is such agreements in and of themselves that doom otherwise honest Presidents and the United States as well.

F.D.R. seems relatively a giant on this and other counts, by comparison with his successors, but he, too, had his tragic flaw. His post-war Germany policy, and his soft-headedness on the project of the United Nations Organization are the leading outgrowths of the tragic flaw which aided his successors in leading our republic toward self-destruction. *The point is, to fulfill the anti-imperialist objectives of F.D.R. without falling prey to his tragic flaws.*

We make excuses for F.D.R., for Eisenhower, and for Reagan. Each to the degree his talents permitted, has been a good human being as President, and therefore, in honor of what they have attempted to be, excuses for them as persons are permitted and justified. However, the author—presidential candidate LaRouche—is much better informed on these matters

than an F.D.R., an Eisenhower, a Reagan, and this in part by means of the advantage of examining the errors those Presidents committed, and examining also the manner by which they were wilfully deceived and misled by the bureaucracy, news media and Palace Guards; if LaRouche became President, and made the same sorts of errors, LaRouche could not be forgiven: he knows the world, and history, much better than any of these Presidents.

Perhaps this simply demonstrates, that no republic as important to the fate of all humanity as the United States, should elect as President anyone of lesser rank than a "philosopher-king." That in this report which might be regarded as "too esoteric" for the "practical politician," is precisely the quality of thinking beneath which level no person is qualified to be President of the United States at any time, but most emphatically in the present period of grave crisis.

Biography: Lyndon H. LaRouche, Jr.

Lyndon H. LaRouche, Jr. was born in 1922 in Rochester, New Hampshire. After serving in the armed forces in the China-Burma-India theater during World War II, he ended his university studies and worked from 1947 to the mid-1960s as a management consultant.

Since 1952, LaRouche has carried out intensive researches into the mathematical physics of Bernhard Riemann and Georg Cantor, which served as the basis for his later successes in the sphere of economic science.

In 1974, LaRouche founded an international news agency which publishes the political newsweekly *Executive Intelligence Review*. Since October 1979, *EIR* has issued regular quarterly economic forecasts which have proven themselves the only competent ones among all government and private econometrics services.

LaRouche is active in the National Democratic Policy Committee (NDPC) within the U.S. Democratic Party. In 1980 he ran for the Democratic presidential nomination on the platform of a program for overcoming the economic crisis, in the tradition of the "American System" of Alexander Hamilton.

In August 1983, LaRouche circulated his "Operation Juárez" proposal. This program, which has gained broad attention throughout Latin America, opened the way to orderly renegotiation of debts and recommended the creation of a Latin American "Common Market." These proposals formed the unofficial agenda of discussion at the summit meeting of the Andean Pact nations in the summer of 1983 and many other Latin American conferences.

In October 1982, Lyndon LaRouche and his wife Helga Zepp-LaRouche initiated the *Club of Life*, in order to build a counterpole to the anti-human ideology of the *Club of Rome*.

The NDPC currently has over 30,000 members and 300,000 supporters in the United States, and is backing 2,500 candidates at the local, regional, and national level. LaRouche's campaign organization for the 1984 Democratic presidential nomination, The LaRouche Campaign, is organizing a broad movement behind him. The editors of the *Executive Intelligence Review* published a biography of LaRouche in July 1983 under the title *Will This Man Become President?* The focal points of LaRouche's policy are his support for the development of defensive energy-beam weapons and his battle for a new world economic order on the basis of the most modern technology, centered on giant agro-industrial projects.

Since October 1979, LaRouche has publicly advocated the development of beam weapons, on the grounds that only with the help of this technology, which can annihilate enemy missiles in flight, can the dangerous defense doctrine of "Mutually Assured Destruction" be superseded. In February 1983, LaRouche spoke on this subject at an *EIR* seminar in Washington, D.C., attended by leading Americans and Soviets. In March 1983, President Ronald Reagan announced that the development and deployment of

space-based defensive beam weapons was now the official policy of the United States.

In July 1983 the LaRouches made a three-week trip to India, Thailand, and Japan, in order to better acquaint themselves with Asia's development potential. In collaboration with the Fusion Energy Foundation, LaRouche proposed five Great Projects which could make Asia into the center of world development: construction of a north-south canal in China, development of the Mekong River, a canal across the Isthmus of Kra in Thailand, the Ganges-Brahmaputra irrigation project in India, and construction of a second Panama Canal. These development projects would not only make this region, with its 2.5 billion people, into the largest construction site in the world, but would serve as the motor for overcoming the global economic depression.